Subscription \$1.00 per Year, 5c per Copy.

CINCINNATI, SATURDAY, APRIL 4, 1896.

VOLUME XVIII,

Written for the Light or Thurn.

ONLY A STEP.

BY MARY T. LONGLEY, M. D.

Author of "Outside the Gates," "Crooked l'atha," "Nameless," "When The Morning Comes," etc.

CHAPTER XXII.

LOVE'S TRIUMPH.

"The greatest thing in the world is leve. Though one hath the tongue of angels and the glory of intellect as bright as burning suns or gleaming stars, though his step be swift and his power strong, and though his talents be those of a master in the threst of glorious arts, and hath not love in his heart it is as if he were east in a shapeless mould and were but a mass of brazen dross.

Love to the power that shall redeem the world from the bondage of oppres sion, the heal all that shall cure the sin-sick soul of its malady and lift the fallen from their low estate; in its mapesty and power love will prove the herald of earth's brightest day, and you, dear friends, in your several works, and in your united helpfulness to mankind will reap the fruitage of the love that you have sown in kindness

It was the voice of Louise Beamor uttering these words, but the brain that inspired them was back of hers and the light that shone through her counters see in this passing moment was such as could only be caught from

celestial spheres.

It was a select little company that
now sat in communion with their
heavenly visitants in the scance room and office at the Home that had always been sacred to Victor and Macam Vone. In that gathering we recognize only friends, for no unfamiliar face is there, friends, to each of whom this place is truly holy ground. There is Victor Price and beside him is his wife, tirace, radiantly beautiful in her new found health and vigor, the shining meshes of her hair gleaming like golden threads in the mystic light, her saphire eyes showing no trace of the weakness and loss of power that had once been theirs. She was clothed in a simple gown of 'dainty heliotrope shade, the soft woolen folds of which fell gracefully from throat to feet, relieved only by fail of snowy lace at neck and wrists which were fastened by the pretty sun flower pin of enamel and gold which is the emblem of the spiritualistic faith for Grace was a strong character and never did things in a half hearted way, and now that she had thoroughly en-tered the ranks of Spiritualism she chose to wear its badge upon her robeand the same may also be said of each one of our friends who are assembled in spiritual counsel this night of which we write.

Just beyond Mrs. Price is Louise Rea mor, the now entranced medium who is attering words of advice and instruction to the company. Swee: little Louise who is a helper and a stay to many human souls on either side of lined with stripes of gilstening gold, in every curve and shading of brow which sets off her glossy dark looks and lips and chin.

Yes, Harold has come back, has been effect.

On the other side of Victor sits Isabe Ivy Clarkson, tall, divinely fair and beautiful, her loustrous dark eyes lighted by the splendor of her soul's rich power, her raven sliky hair coiled low on her neck and caught by a golden pin—one of the few trinkets she had preserved from her finery of other days. Most of her jewels, including the magnificent diamonds, as we know, had been converted into money and :placed in the treasury of the 'Forest Grove Home and Hospital," to be used in its support. The diamonds had been heirlooms in her mother's family, descend ing for generations from the old French nobility, to which her ancestors belonged ere her maternal sire sought these shores and settled in old Virginis, and they had been revered as such for centuries perhaps. But Isabel knew centuries perhaps. But Isabel knew that in sacrificing them to the needs of humanity she gained the blessing of mother and other angels from the and other angels from heavenly shore.

She, too, is partially influenced by spirit power as she listens to the words falling from the lips of Louise, for she can see the spiritual presences and understand the work they have to do. Isa-bel is still matron, nurse and physician at the Home. This day like other days has been passed mainly in attending upon the sick, the aged and the restless, but now she has come into the scanceroom, clothed in garments especially worn for this hour, knowing that here she will find rest and strength.

Isabel, as she sits between Victor and one other whom she loves, watches the movements of various spirit visitors, among whom she notices her own parents. She has never seen them together before, nor indeed has she be-held her father in such a beautiful light as that which encircles him now—her fleeting visions of him heretofore have been as of a troubled spirit, somewhat restless and ill at ease, with a severe or stern aspect, but to night he seems all benevolence and light, as he smiles upon his child with tender approval and

She is clothed in garments of lacy substance, the outer of which is a robe or wrap of thest silken sheen white as the crested billows of foam through the meshes of which gleam a rosy tot, caught from the under robe of sunrise laabel wears no ornament wrists or throat save a massive golden look of depending from a narrow velvet band of ruby glow. This is the gift once brought to her by her lover's soul in his astral visit to her and Victor in the long ago, and this only with the the long ago, and this only with the sunflower golden badge is the decora-tion that she ever wears.

But who is the one remaining mem-ber of this happy band, he who is scated at the side of Isabel and who completes the little circle of five tried and trusted friends? Who, indeed but Harold Bond, artist and philanthropist, mystic and seer, the man of great ta-lents and of spiritual power. One who has been tried in the cruciole and has come out retined in soul and mind. Yes, it is Harold, once more returned to his native land, handsome, gifted, refined. Vene is seen to gleam upon them in like a god of manly grace to lock upon with his pale, high ored countenance, commanding figure, deep, dark blue and another spirit speaks. They can eyes and rings of golden hair, and the not tell by the face who has possessed light of aniritial power and evapouses the medium but in a mount they learn

back several months; leaving the form of his beloved mother beneath a marble urn in the beautiful cemetery at Flor-ence, where she wished it to repose. She had passed away quietly and with only a little tired sigh as a baby sinks to rest, but not before she had learned of the beauty and usefulness and real-ity of spirit life through the medium-ship of her son. She had learned other blessed lessons too and gained higher conceptions of truth, so that within the last year of her life the suffering wom an had grown very near to spiritual things. She had lived long enough to see her son recognized and welcomed in the highest circles of culture and re finement; to witness his works of art received with plaudits and encomiums even though each production of his brush taught some spiritual truth or gave evidence of the immortality of human souls. To hear his name blessed by the forlorn and needy unto whom he gave help and cheer from his store; and-most priceless truth of all to her soul—she had lived long enough to know beyond all doubting that the inheritance of shame in his life had been overcome, that the tendency to do wrong had been supplanted by the higher leading toward the right, and that never again could be be tempted to rob his fellow men; and the lesson—that this story has mainly tried to teach—that the law of heredity may be turned from an evil operation to one of good, bringing the nobler traits of character into activity by the effort of the soul to reach and work along spiritual lines of progress and growth, had been fully learned by the little mother ere she wandered from the earthly scene.

Yes, Harold had come back and had taken a place among men. He was warmly welcomed too, for few there were to remember or criticise his earlier life now that he had grown so fa-mous in his art and had won such a mous in his art and had won such a grand name among the philanthropists as well. But he was modest and unassuming, going rarely into social scenes, attending to his own pursuits, and finding no pleasure as rare as that which came to him from a visit to Isabel, or at a seance in the "tiome."

But Louise is still talking in words of counsel and cheer, or rather it is Blanche who is making this little ten der address to her friends, using Louise as her mouth piece of the hour. No one doubts her presence and her iden tity. The announcement of her name gives them pleasure for she is a come guest. There is no air of incre-duitty, or distrust here, for they have confidence in each other and know that each heart is free from deception while all are open to truth.

As the seauce advances the room be comes shaded with a mellow light tinged with reseate hue, and perfumed odors dainty flowers. A gentle chiming of soft musical notes is plainly heard, which makes a perfect accompaniment of sweet sounds to the spoken words. Then too the light that illumines Louise increases until her face is fairly trans-digured, and in place of her familiar features the countenance of Madame

Her gown is of spotless white, light of spiritual power and, conquest the medium, but in a moment they learn

that the sainted mother of Isib!

come to greet her child.
"Daughter!" said the celestia I come for a few words Listen, and do not doubt the tr which I speak through these gr The spirit who preceded t given the friends an address up ower of love-let me apply vidually to thyself: Love for i thy soul mate and companion w beside thee - and which is as putrue as the more universal low sways thy life—enfolds and per thy being, yet doth thou expre one, and withhold the other in l fillment. I have listened to thy this day, and know that thee den soul its richest boon, because the feel bound by a sire's communi-this must not be, thee must be wed the dear one of thy heart

There was a pause until Iss tremulous accents said :

"It can not, can not be. I reyour loving care and guidand precious mother, and I respecwish. I know that even now no your counsel greets me throu medium's lips, but I can not, c

give the promise that you ask."
"Did I not hear you say this de child, in answer to thy lover" that if thy father's command or lifted, and his consent to thy gained, thou would no longer de dear one who pleads to take the home as mistress and queen At the words of the spirit Isat

a little sigh, even as her lover' fell in gentle touch upon her on he too recognized the words whi had spoken in a private intervie him that day, when no mori themselves was nigh. "Yes, oh yes," softly echoed th ly tried woman, "but this can ne

his words follow me, and I kno even from beyond the tomb hi mands my obedience to his will. "He has commanded it, my ch

the past is gone. Hast thou not i night how changed thy father is benignant he has become. Good lofty purposes, unselfish sacri the part of Harold and thyself to wi h the active forces of spirit l ing upon and within blut have we this change. Like Faul he can use thim: 'Whereas I was once blit I can see.' He no longer forbi marriage with thy choice, but thee tender blessing, as I do this land the monator the medium's for

to a moment the medium's freeame again transfigured, not he as that of the spirit mother, for sumed the appearance and like old Judge Clarkson with unmist

clearness and power.

Then from the depths of that form issued the well known to that voice that had been long hu mortal ears, pouring forth a di yet impassioned plea for forgi of his daughter and her suitor. Bond. It was an impressive see one which can not be depleted by tal pen. A hush had failen up little company, the music bad cerviorate on the air, only the photones of that venerable man heard, while his daughter, shaling her knees by his side bowed her ! ful head upon his lap.

But he would not be comforted she spoke the forgiveness he and gave the promise that he ask

Continued on Fourth Page.

Philosophy and Facts.

WINDLAND for the LIGHT OF TRUTH.

THE SOURCES OF CHRIS-TIANITY.

An Historical-Philosophical Essay -- The Past and Present.

WM. EMMETTE COLEMAN.

· PART II.

In an interesting paper by Mr. C Staniland Wake, entitled "The Beligion of the Fature," I find various statements relative to the derivation of certain parts of the Christian falth from other religions, and to certain alleged parallels between Christianity and other forms of religion. In the interest of truth it is proposed to consider some of these so called points of contact in the variant culter.

We are first told that Christianity originated at a centre which was profoundly affected by the religious philosophy of Greece, which again had preserved and developed ideas derived from the esoteric teaching of a religious system at one time universal among the cultured peoples of almost premistoric antiquity. I must confess my inability to coincide with this statement. Christianity originated in Palea. my inability to coincide with this statement. Christianity originated in Palestine, in Judaism, which certainly was not prifoundly affected by Greek philosophy. Helienic and Alexandrian Judaism were affected somewhat by Greek philosophy, as manifest notably in the writings of Pailo Judæss. But Palestinian Judaism was but little touched by Hellenism. It is beyond reasonable doubt that the Galilean pea-ant, Jesus, his disciples, fishermen and other unlettered folk, knew nothing of Greek philosophy. The writings of Paul snow scant acquaintance with Greek philosophy; and in its initial stages the indusnee of Hellenie philosophy on the new Judaic religion was ophy on the new Judaic religion was ophy on the new Judaic religion was meagre. Later in the second century and subsequently, many important modifications were made in the growing faith by contact with Greek and subsequently, many important modifications were made in the growing faith by contact with Greek thought. More light is desired by me upon the sao eric teaching of a religious system at one time universal among the cultured peoples of almost pre historic antiquity—from which alleged esoteric teachings Grecian philosophy preserved and developed ideas. I fall to find any record of any universal faith among the cultured peoples of antiquity, nor can I find any trace of the "esoteric" teachings pertaining to this universal religion I am constrained to regard this universal faith and lis esoteric doctrines as both myths. No matter how far we go back, we find great differentiation in the religious systems of cultured peoples. The two oldest of the cultured peoples of the ancient world were those of Egypt and Akkado Babylovia. These religious are the most ancient of which we have rebord, and they were widely divergent, and certainly were not members of a universal religious system. At every stage of the history of the religion of ent, and certainly were not members of a universal religious system. At every stage of the history of the religion of every cultured nation of antiquity. In dia, China, Arayria, Proceeda, Arabia, Persis, Media, Elam, Parthia, Syria, Israel, Judea, and all the rest, differentiation and marked difference from rerast, Media. Etam, Parthia, Syria, Israel, Judea, and all the rest, differentiation and marked divergence from other religious outain. At no time in the history of the emitured nations dowe flud any trace of a universal faith common to them all. Necessarily, in the nature of things, every religious has traits common to all others, whether connected with them directly or each of independent origin. The religious of some of the nations of antiquity were connected with each other, the progeny of a common stock; but at no time, within recorded history, was this true of all of said nations. At no time, so far as we have anowledge, was there a common faith among the Aryana, Semites, Ham ites, and Turanians so called. And there is no vestige of any common "esoceric" teaching in these variant cults. This the so-called esotericism in ancient religious is mostly a figurent of the imagination, human of interesects. traits common to all others, whether connected with them directly or each of independent origin. The religions of some of the nations of antiquity were connected with each other, the progeny of a common stock; but at no time, within recorded history, was this true of all of the other ancient religions have anowhedge, was there a common falth among the Arjana, Semites, Ham fites, and Turanians so called. And there is no vestige of any common called a coloric teaching in these variant cults. This has so called softericism in growing falth, the extravagant assert class and religion is mostly a figment of the imagination, born of nineteenth tentum of the early century apeculation and accretion to make the philosophies.

and mythologies of the ancient world; but there is not a particle of evidence that a uniform system of esoteric doc-trine formed a part of all the religious of the cultured peoples of antiquity. Such an idea is extremely irrational. When was there a confrateruity of na When was there a confraternity of nations in the past such as was requisite to produce this remarkable state of affairs? A union or harmony of religions, exoteric or esoteric, it may safely be said, was never possible, or even thought of, in all probability, in the Oriental world. This vagary had its genesis in the brains of visionary mystice, and was made specially prominent in Theosophy by its founder, Mme. Blavatsky, in order to bolster up her pretensions of being the depository of the esoteric doctrines common to all reeaoteric doctrines common to all re-

One phase of this widespread system," alleged to be universal, "was the Mazdalam or Mithralam, ascribed to Zoroaster as its founder which was the Zoroaster as its founder which was the great rival of Christianity during the first four centuries of our era," says Mr. Wake. First, Mazdaism and Mithraism are two different things—the latter being a corrupted offshoot of the former. Mithraism diverged from Mazdaism or Zoroastrianism, as Buddhism from Brahmanism and Christianity from Judaism. The oldest part of the Zend Avesta, and the only part of it Zend Avesta, and the only part of it possibly written by Zorosater or his im Zend Avesta, and the only part of it possibly written by Zoroaster or his im mediate followers is the collection of five Gathas. In these, where we have pure Maziaism, the culte of Mithra, and even the name of Mithra, is entirely un mentioned. There was no Mithraism in early Zoroastrianism. In later times primitive Mazdaism became commingled with the prevalent Magism of Medo-Persia and adjacent peoples, and the resultant Magian religion was very different from the purer faith of Zara thusbure or Zoroaster. The worship of the solar deity Mithra, in connection with that of divers other gods, formed a part of this corrupt Magism; but Mithra did not occupy the place of the chief or supreme deity, which was Amprang the later Mithraism, which was a mixture of Magism with other mythologies and superstifions of the period; ologies and superstitions of the period; and in which the central figure was Mithra, not the Zprosstrian Abura Maz ologies and superstitions of the period; and in which the central figure was Mithra, not the Zuroastrian Ahura Maz da. Zuroaster certainly was not the founder of Mithraism, any more than Moses was the founder of Christianity or Viswamitra and the other authors of the Vedic hymns were the founders of Buddhism. Neither Mazdaism nor Mithraism is a form of a system "universal among the sultured peoples" of antiquity. In like manner as the language of the Avesta, the Zund, is closely alled to the sanskrit, so is the Mazdaic religion afficitized to that of India, the Vedic. Maziaism had its roots in the pre-Vedic Aryan religion; but that religion was never that of all cultured peoples. Aside from that of India, the original Zuroastrian sulter had no connection with that of any cultured people of antiquity, except in a minor degree with those of the other Aryan peoples, such as the Greeks and Romans, whose culture at the time was largely in future. Zuroastrianism was disconnected with the great Sametic, Hametic and Turanian faiths—those of Akkad, Babylouia, Assyria, Egypt, Proenicia, Israel, Caina, etc. And as for there being any es stericism in Mazdaism, common to all other faiths, there is no evidence that such a thing as esotericism was known in the Mazdaic religion. The alleged esotericism in this and most of the other ancient religions is, as stated, mythical—very largely an evolution of nineteenth-century speculation and fabrication, and never heard of in the ancient world.

Mithraism was, to some extent, a rival of Christianity in the early centurish by a started and a content world.

were derived from the Mithrale cult can were derived from the Mithrale cuit can all be traced to other sources, so far as their connection with Christianity is concerned. Among the Christian doc trines which Mr. Wake seems to think were derived from Mithrale germs are the Trinity, and the Atonement. The central idea, he says, of Pauline morality, the three-fold purity in thought, word, and deed, is taught in the Avesta; and with the Zyroastrians such nurity. and with the Zoroastrians such purity and with the Zoroastrians such purity, combined with faith in the great Mithrale sacrifice, constituted the essentials of religion. Here again we have Zoroastrianism and Mithralsm confused together. There is no evidence that Mithralsm possessed the Avesta, as we have it or recognized its appramacy. Mithralsm raism possessed the Avesta, as we have it, or reorgaized its supremacy. Mith raism differed much from Mazdaism and primitive Z proastrianism, and there is no warrant for quoting the Avesta as evidence of the doctrines of first century Mithraism in the Boman Empire. Z proastrianism did teach purity in word, thought, and deed, and Mithraism may have as included. word, thought, and deed, and Mituraiem may have so inculcated. As this is a natural division of man's work, as everything that man does or can possite do naturally falls under the three bly do naturally falls under the three heads of thought, speech, and action— as it is impossible for man to do any neats of thought, speech, and action—as it is impossible for man to do any thing except to think, to speak, or to act—there is no necessity to predicate the borrowing by one religion from another of the injunction to think, speak, and act uprightly or purely. Moreover, I deny that in Pauline theology, or elsewhere in primitive Coristianity, is found the positive injunction as to purity in thought, word, and speech which forms so marked a feature in Mazdaism. A formulated command to that effect is conspicuous in Mazdaism where can a similar formula be found in Paul's episties? The ethical teachings of Paul are closely in accord with those of Jesus of Nazareth. Jesus taught purity in the heart and inner life, as well as in outward act. But nowhere, either in his or Paul's teachings, as they have come to us, do we find the where, either in his or Paul's teachings, as they have come to us, do we find the Zoroastrian formulated injunction to be pure in thought, word, and deed. The general idea is present in both of these moralists, as it is in the Oid Testament and the Talmudic writers, and as it necessarily is in all definitely defined moral codes. It is incorrect to say that this three fold purity, combined with 'aith in the great Mithraic sacrifice, formed the essent als of the religion of the Zoroastrians. Of these two distinct things, the first was an essential feature in Zoroastrianism, but the second was not. It was in Mithraism, not Zoroastrianism, that the so-called Mithraic sacrifice figured, while it can not be positively determined whether the stree-fold purity was an essential feature or not in Mithraism. It is in Mithraism as acule, distinct from Zoroastrianism that the alleged Mithraic sacrifice is prominent. It is not found in the Avesta nor in Maziaism; it was no soubt an accretion to Mithraism derived from other faiths. What was 'the great Mithraic sacrifice'? Does Mr. Wake kno wits origin and purport! I trow not. No one does. Many Mith raic monuments exist, upon which Mithra is figured as slaying a bull; but no one can tell the origin of this connection of Mithra with the slaughter of a bull, or what its signification is. It is not associated with Mithra in the Aves as they have come to us, do we find the neetion of milars with the stangmer of a bull, or what its signification is. It is not associated with Mithra in the Aves ta, and it is not emviaced in Parseeism, the modern Zproastrianism. It is a foreign element tacked on to primitive Mithraism. Various discordant theories have seen broached as to the meaning of the slaughter of the bull by Mithra. It is only one conjecture among many that it was connected with sacrifice and purification, but this is bare surmise, nothing more; there is no more evi-dence that it is true than there is of the truth of any one of the many other

the cross, became the great sacrifice the cross, became the great sacrifice the sins of mankind, and that therefund for their sacrifices of animals as a offerings, etc., were required. Jes once for all, had made a onement is all; hence the Jewish sacrificial system as appropriated. This we find plain taught in the Pauline epistes, including the episte to the Hebrews, now written by Paul. It is beyond to shadow of a doubt that the Christia doctrine of the atonement was founds. shadow of a doubt that the Christia doctrine of the atonement was founds primarily and exclusively upon the ol Jewish sacrificial system, whose origins lost in the mists of time. "The great Mithrale sacrifice" had no more to divith the evolution of the Pauline doc with the evolution of the Falline doc trine of the Atonement than it had to do with the evolution of polygam; among the Mormoos.

As the doctrine of the Trinity was un-known in Mazdalam and Mithralam,

As the doctrine of the Trinity was unknown in Mazdalam and Mithralam, while triads did exist in other contemporary religions, it is extremely farfetched to derive the Trinity from the Mazdalam. How the Trinity of Father, Son, and Holy Spirit could be evolved from germs in Mazdalam, I am at a lose to understand. I find no record of triads of gods in Mithralam or Mazdalam. But there were triads in Chaldea, Assyria, India. Egypt. etc. A triada, however, is not a trinity. A triad is the association in worship of three distinct gods, who remain distinct and do not constitute one being Egypt had many triads; as, Osirit, Isia, and Horus, father, mother, and son. A trinity is a tri-unity, the union of three in one, the three forming one being. The Christian Trinity consists of three forms of the one God, not three distinct gods. The only real trinity, hesides that of the Christians, that I have noted, is the trimerd of India, (from tri, "three," and marti, "form")—the "three forms," This is composed of Brahma. The Christian Trinity was certainly not derived from this. It is probable, though, that the many triads in the Pagan world it fluenced to some ex ent ma. The Christian Trinity was certainly not derived from this. It is probable, though, that the many triads in the Pagan world it flaenced to some ex ent the definite formulation of the Christian Trinity. But Mazdalem and Mithralism could have had nothing to do with

the matter.

In a subsequent paper the slieged connection of Buddalem with Christianity will be considered.

to be Continued.

Knowledge is the soul of civilization The LIGHT OF TRUTH dispenses this in every issue. If you wish to be a factor in the new civilization, remail your paper to an acquaintance in the rural districts where light is scarce.

Typographical Accuracy.

The difficulty of insuring typographical accuracy in a book is illustrated in the following story, which has been going the rounds of the press. A publisher once mane up his mind to publish a book that should have no typographical errors whatever. He had his proof corrected by his own proof readers, until they all assured him that there were no ionger any errors in the text. Then he sent proofs to the universities and to other publishing houses, offering a prize of everal pounds sterling in cash for every typographical mistake which could be found. Hundreds of proofs were sent out in this way, and many skilled proofreaders examined the pages in the hope of earning a prize. A few errors were discovered.

Then, all the proof-sheets having been heard from, the publisher felt assured that the book would appear before the public an absolutely perfect piece of composition. He had the plates east, the editi up printed and bound between expensive covers—because, as a specimen of the printer's art, it was of course un'que in l'terature and exceedingly valuance to bioliophies. The editions sold well, and was apread all over The difficulty of insuring typographi-

course upique in literature and exceed-ingly valuable to bibliophies. The edi-tions sold well, and was apread all over the country. The publisher was very much pleased with nimself for having done something that had hitherto been considered an impossibility. Them his pride had a fall, for six or eight months later he received a letter calling his at-tention to an error in a certain line on a certain page. Then came another leta certain page. Then came another let-ter announcing the discovery of a sec-ond error in this perfect book. Before the year was up four or five mistakes were found.—True Flog.

One of the Greatest Inventions of the Rees!

The Back Principles of Chairsonand Present by Science!

EMSIN'S TRUMPH.

A N KAKKETE W W. LL. W.

We progressive people who have as tong deviated that there are they grades of tight such as the virility and the still fires payoble, which can peoptrate all substances just as light penetrates given have now been justified by the discoveries of Knestgen and still mente by Stitume.

My "triminion of Light and Cohe."

the second edition of which is now beting the cond, was written two new Years and the that word I haid off the different entarces of the destant and a few facilities what Kerna Knieden and called while a which to save contact above the colors which appeal to our outward victors and the periodic which is two contained appoint 1 shower ming lives pitoes train the territal and a sometodue powerd one is olde od are usually opered in a way to council their equitariament and their historia for decommentate the weatherful revelation to of mind and the interior universe that word thus made known Majorian frameworks the word except ing the facts of this inner vision, which no na hy socialisament and an out thusiasiv savant." And now the slow. pludding solventide world is beginning to that out that these expensivipline are founded on evereal truth. In the above named work I have given the edulite which being more luminess with relies as a crange rays than the amely he the prover one for purposes of a selon same think that these tails and rave might be important for decerving int probon but that is a mistake as the auche la watea the also rays predemba are are the true antisoptic power, and the ordinary blue light would be best for this purposes. The rank above the violet, called flanrescent, belong to the enty life grades

With these remarks I will introduce the fullowing account of Nationa's magpitheons achievement as given in the Now York Journal of March 221:

Mr. Kilson last Friday succeeded in penetrating the human bedy with the naked are. He lacked into the heart and lungs and examined the arterios. the blood vessels and my when of one of Ale assistants.

Mr. Nilians has perhaps resolved the promoting given of his life the has appeared the John which at once revolufrontiers and invalvabily widens the borison of the medical world.

The great inventor has fulfilled the promise made to the world throng's the medical framework that which when you have hald being to the eye of the physician and the surgeon every organ and though and have of the human body. Totaln-plest mind can grasp what this means in the diagnosis the treatment and the actual observation of the progress of internal diseases

It is very simple to Mr. Edison. With the powerful enthode light behind his patient be gases through a serven of prepared obomicals and sees every or gan of the oody as plainly as he sees the dishes on his dinner table.

If his subject stands very close to the light nothing whatever is seen the light gives through boures and every thing, just as sunlight green through g land

If the patient steps a foot or two away from the light the human shele

both atanda revendent.

A step further from the light, and the museles, lissure, and organs of the body appear as plainly as if there was no outside covering of fleak.

And so our as the distance from the light and the focus is changed. Mr. Elison is now completing a flamescent screen eight fort high, which will ou-Your head to the soles of your foot. Through the Journal last Sunday Mr.

hidloun told how he could, with preper arrangement, see through a solid block of wood eight inches thick. It was a more flimish shadow at that time that

destroyer as well notes of there brief of word office my more largett month than a large yout Last word Mr. diver sound a made routh a head of animomica so have andica BULLY PROPERTY AND THE PARTY.

traffery param will not beautiful I not a form I shall my anything I want to my BUNDAN.

the surveyer has been freeze, and Mr. palmers and annie goes i also presented

were a to seek whether the see "ment." nam a grad titm I morney you et lads stock to bring of their had bree on give describe and the suppress are Direct mar upon and as upon as speciely be more made of saids

North and all?"

"I've sit; boad and all. We can look every land that each tree has been though and me the all their tild the party was transfer and malars. He will always put his man not by the accord, and liber perceivate him through from head to flow.

The true carries substance used by Mr. Stances, and declared by blue to be the most perfect taking of the kind disevident as far, in tungelate of ealthum: in visce words transmissed and time the inco actalaness are lusted in a lutured and all the seconds. the organic persons one eighth the same of a French pear Torse organism. birthists a servence a sustant of th to the case of the base serven profited. may Mr. National to delitations for taking at a grance the entire internal organi estimate when the property with a population aproad directly on an inch plant.

A MALL MANNAM SAMENEN.

The server is made in the chape of a monster will hopper, standing on end. the face on which the orystals are up plied will be about eight feet high and fear feet broad. To this face will be tustrained slates that will slain toward for a sharp pulse to take pulse to be seen will be seen to be seen to be seen to be seen to be suit will be protected by means of a rubber day in anch a way as to exclude all highly when the eye is applied to it. The surprise delay an other out that he an the out this the tungetate of calcium has been glued depend to any the time of the course tubed and one above the eigher at an regular distances. The persons to be exa mineral with their along in believen the surrous and the light, and he will be siantly possessated and become visible to the even of the examiner at the screen. Every defect, every organ, will no laid bary to the physician or other method when the making the examination to will and on an manary by Kn by the trouble of disrobing, as the clothing wore will be penetrated as if it were partition consupor money most income

At the time homorizate the primer of the shall will there be anything left at all to see" I asked. "Word a man dissolve into this air and loave no impression

can be through pines agen as her the broket fill at apont we mall we me con les through some other substances. We concern under these ottomations the second states of the second states of the second states of the second se apon as Eas can carried; any jambo just right, we will be ably to love involved a man heaving a spling to be Russian service universe treduced, there are outerances has metals which do about the rays. We see we are hashing for such foreign substances we will use the trit bread and touch info a callet dinary cases where we don't want as much atremeth as that, we'll see lust as much or just as little as we dealed by changing our froms.

A MAY OF WONDSHOP PANKER

"At three feet from the row of Creeke's tubes, let us say, the rays are an promotive that they will present up but last sight. If we had, you resuld everything and above neithing on the second last wealt correlately attactive across except a vague abadow. Thous at four feet, matters become more dis three, the rays are not so powerful and thin shoets of metal, and when we get show an outline of the bone. At they carriers already enough to will be no feel we ree the bones distinctly; they trick at all to see though four or the are no longer penetrated. At all feel we see the bones and the internal or gain of the body. And so we proceeded until we get the proper focus, if it is destroy to out off the entire body, except a corrain portion which we desire do in a contrain portion which we create that I want alight extent action and tricity of the in abution that as we attend all the investment actions and abut off everything atmosphales the passage of the I ray a five in a country and abut off everything atmosphales the passage of the I ray a five in a country and abut off everything atmosphales actions action to make the investment actions to the investment actions and investment actions action and investment actions actions and investment actions actions and investment actions actions actions and investment actions are actions as a second action actions and actions ac that is not to come under observation.

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on the house on a paragraph person to the control of the control of the same of the control of t some crimit for that arises about no forested me pare there the / taxes the forest perfect disease to / taxes the secu steel select and the law loss where my first species to beach going and come to a in visua ward perfectly black. £5. 14

the winard banded me the acress. the public of a small block with

ed he amplife i'll imprisely i's CO.A. passed the arrows along to the ment to million form in which to got up the arrows for experimental word.

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Now we'll go be bore in this the text white we pave the same that the tainly send but unit tainly, and you shall not now it was in A new line was mirraled and irranophy to the ten near legs sections continued and tu a few someway a parplical blue timbi prompte visiting is gradually charged in a half ration.

try the more man, and Mr. Wat

lunious of the black duraness there was a brittains white partie of Night. 13 was incomed without, however, being as all bireting. 13 was raided with and tifulowe having very much the same of there that menuliphe much have it is now internation that this "the year hand to the face of the

The the was makely that AMPTERMENT What I saw almost made me jump back. There was every hase in my hand as clear and distinct and clean WAY out as it there had never been any their on it. At their is seemed rather harrists this showing and but the semanticu of person were interest strain and there ing able to see the bones. The annel to finish aboved "a plainty as did the longer bones. Every line and curve enally by easter gravely. Begaves the because of the band were with exercise the because the state of the beauty of the property of the second of the property of the second of the the thank to my absorption of this starting, more appropriate to trugger went not. You can have made of property of the professional appropriate the property of the pr became about moving your real above I had haven I had once b.

the acress was shifted to the wrist ever the cout and cult and abits and everything clee. The tennes street out as distinctly as they had on the maked halled.

A MARIET ON PERSENTATIONS.

t's and up the surrous was shifted reaching the clow and then the about der, and still the wenderful rays a west brough everything, just as

had been a new color hing of that a parent.
"What a pilly," remarked the Wisard.
While I was will appear bloom as all this manifestation "that we haven't got a results good substance for Instan et an tous. Imported as our apparatus will be we had no in while in seeing through Inches of trees.

"What appears to be the trouble? Why can't the force be increased with the tubers as you have them?

munipay and belos benjum an adminest

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The Most Rigid freed.

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ONLY A STEP.

Continued from First Page.

promise that brought Harold down be-side her, that of uniting in wedlock with her chosen mate at some early day, and as this pledge was spoken a

with her chosen mate at some early day, and as this piedge was spoken a smile of juy passed over the trans figured face, as the spirit piaced his hands in benefiction upon the heads of his children who knell before his feet. A moment of silence followed this exhibition of spirit power, and then the voice of Victor raised in solemn, earnest tones proclaiming: "What God has joined together let no man dare to put asunder," seemed to be the signal for a peal of mystic juy bells to ring out up on the air and a chorus of celestial voices to spring forth in song.

Next came a tablear of surpassing beauty—a tablear visible to the inner vision of all but Grace, who possessed not the clairvoyant sigh: of her favored friends—formed by a company of spirit

friends—formed by a company of spir-its, including Blanche, Nerts, Saids, Harold's mother, and the parents of Isabel grouping around the kneeling pair, and wafting blessings up in their head—and in a moment more as if in compensation to Grare for her lack of sight, a cluster of snowy lillies wet, with dew and fresh from the heavenly shore, fell from the celling within her

But little more remains to be told. The purpose of our story is done, and those whose spiritual natures are awakened to the higher truths will be able to discern its meaning even as they and to discern its meaning even as they read, while those who are not prepared to receive will heed it not, for "spiritual things are spiritually discerned," "the carnal mind can not discern the things of the spirit, they are foolishness to him."

A few months have passed away since the scance chronicled in this chapter. The home of Harold Bond— in the upper part of which is the studial in which rure works of his brush, and dainty gems of poesy from the pen of his gifted wife are produced—is often and gifted whe are produced—is often the scene of intellectual brilliancy and power. Bitterflies of fashion do not reign here, but men and women with a purpose in life, reformatory soals, in-tellectual lights, philanthropists, and even scientists gather here from time to time while among the choicest to time, while among the choicest guests at any of these assemblies are Vector and Grace, with their friend and

associate Louise.
At first isabel had doubted if it were best to wed -bow could she leave her work and station at the Home, who could take her place? It was out of the question to think of Harold bringing his art and duties and career to the Home, but yet how could she forsake it. to enter upon the occupancy of his beautiful residence in the larger town?

But it all came about naturally, and all the points at issue were decided by Blanche through the mediumship of Louise. Grace and Victor must remove to the Home and assume its charge. Louise. Grace and victor to the Home and assume Victor had always been physician in chief and head trustee, and Grace could be marron and care taker. True, she was neither physician nor medium, but Victor could be the one and Louise the other, through whom all madful and other, through whom all needful guidance could be wrought.

At first Grace demurred, feeling her-self undited for the place, and un-worthy to walk in the pathway that Blanche and Isabel had trod, but Victor-had become so charmed with the pros-pect of once more I ving at the old Home, and of resuming the beautiful relations with his spirit guides there that he had reld in former days, that he united his nersumations to those of that he had feld in former days, that he united his persuasions to those of his friends on both sides of life until Grace capitulated and assumed her charge. Nor was it a useless experiment. From the first her back seemed fitted to the burden, and strength was fitted to the burden, and strength was given her to do her work. As mistress of the Home she charmed all who visited and inspected it, and through her manner of presenting its methods and its claims to public notice, she succeeded in winning many a handsome donation to its treasury. To the inmates, sick, or well, youthful or aged, Grace became a shining light whose nices and cheerful step were given her to do her work. As mistress of the Home she charmed all who visited and inspected it, and through her manner of presenting its methods and its claims to public notice, she succeeded in winning many a handsome donation to its treasury. To the inmates, sick, or well, youthful or aged, Grace became a shining light whose pleasant voice and cheerful step were welcomed whenever they were heard. Truly, one who had known the lady in her earlier years would have marveled to see how well she fitted into this sphere of usefalness, but the angels knew and understood the power of that

beauty forth.
Louise, too, was a handmaid of great strength to Grace, a helper in every needful hour, through whose medium-ship and musical talent—for they be lieved in and utilized musicas a cura tive agency in this institution—great blessing was given to the inmates, high and low, and as this gentle lady felt that she had found her place, and had no wish to roam, it was settled that she should remain as a co worker with friends

hen Isabel Clarkson remo the institution to the home of her lover husband she did not withdraw her inhusband she did not withdraw her in-terests from the same, on the contrary she at once maintained her purpose of visiting the place several times a week—and of using hands and purse in its behalf, and as her carriage laden with helpful comforts for the Home contin-ues to find its way to Forest Grove at frequent intervals one must conclude that her plades will navar fail. As for that her pledge will never fail. As for her husband he is not unmindful of the great humane mission of the Home and its worthy directors, for in addition to the sum of fifty thousand dollars that he paid into its treasury on his marriage morn, he continues to devote one tenth of his income to its support.

And what of Victor, dear faithful soul who, through all days of supshine and

who, through all days of sunshine and storm, of good or ill report, of sacrifice or of reward, has kept his pledges to the angel world and has ever turned his face and steps toward the heights of progress and of truth? His has been a progress and of truth? His has been a noble life whose sunrays are cast over the darkened paths of lowly lives in brightness and in cheer, and yet his race is only partly run; on, on, and ever on, over the rounds of that ladder of knowledge and of spiritual truth that he has set his feet to climb, knowling no defeat, no falure, and no fear. His is not a kingly mein nor royal step, in appearance is far from powerful or commanding, unlike his comrade Harold, whose regal air and command.

Harold, whose regal air and command-ing form are marked among men, he wears no princely shape, but in soul at tainment and in spiritual growth he is peer among them all.

Ah! In these passing years hiw hap-py, how satisfied he has become—time was when the temptations of the world, was when the temptations of the world, the flesh, and all that pertains to them beset him sore, but in the midst of every alluring charm his soul was faith-ful to the higher light, and the reward has come, for now only helpfulness and love are given him by the one whose life is linked with his, the one of all earthly friends most dear -his precious

Still, as the years go by he listen; to sound of angel voices, and carches glimpses of the heavenly associates, who attend him in his work, and chief among them all is often seen the come-ly face of B'anche, his guiding star, and with no more fitting sentence can we draw this story to a close than with these lines which she has whispered to his soul :

Love is the watchword of the heavenly throng. Its banner if max o'er each celestial height. It is the anget whose triumphant song. Fortiells the dawning of a glorious light.

Love is the sceptre that shall rule the world, and bring a diadem of reace to man, When from its fortress either wrong is burld, And joy completes tood's everlasting plan. The End.

For Ethical Culture Readers.

We have the works of Dr. J. H. Dawey on sale. They comprise the ripe thought and research of an able, pure mind

mind:
Christian Theosophy Series No. 1.
The Way, the Truth, and the Life; a handback of Theosophy and occultism—Cloth, gilt, \$1. No. 2—"The Pathway of the Shirit," being a secret of the inher light, or intuition—Paper cover 75

disciplinary process that had opened her soul to the light and brought its alist's Camp-Meeting.

The annual camp-meeting at Lake Helen, Florida, has just closed. It was a success. The interest grew from the first day. The lectures and seances arrested the attention of the people for many miles around. The sincerity and content of the absence of the ananomal than before energy of the management; the absence of frand; the high moral character of the mediums and speakers; contributed to carry the meeting to a high plane of

Lake Helen is located 150 miles south of Jacksonville. The camp is situated on the shore of Lake Colby. There is reserved a beautiful park around this lake, and a series of lots fronting this

park are ready to be taken.

The hotel commands a charming view of the lake and park—erected last year by Mrs. Emma Huff and Mrs. Fettingill, of New York: it will accommodate about 75 guests. This season it has been under the management of Mr. been under the management of Gregory, of Jamestown, New York--8x cellent caterers.

The public addresses were made by Mr. George P. Colby, Mrs. Carrie E. S. Twing, Dr. Charles P. Hidden, Mrs. Kate Twing, Dr. Charles P. Hidden, Mrs. Kate Stiles, and Mrs. Carrie Pratt. The platform tests were given by Mrs. O P. Concannon. The public mediums present were Mrs. Bartholomew.of Jacksonville, trumpet; Mr. O. L. Concannon, materializing; Mrs Carrie Twing, automatic writing, and Mr. Geo. P. Colby, trance medium. medium

Mr. Colby delivered lectures of merit when entranced by Seneca (a New York State Indian), a German doctor, and Alexander H. Stephens, Mr. Colby was a example H. Scephens. Mr. Coloy was brought here by his spirit; guide some twenty years ago. Being in poor health he was told to come to Florida. He came up the St. Johns Kiver, and when opposite Lake Colby, some diffeen miles to the west, he was entranced by Sene-ea and marched through the woods ac-companied by a man named Gidding, and when he arrived at this lake, he was told to settle here; that here he would regain his health, and that bye and he would see a colony of Spirand-bye he would see a colony of Spir-itualists locate i on the land to the west of the lake.

of the take.

This camp is located in one of the healthy places in Florida, where winters are like September in New England; where there is pure water; healing balm from the pine air, restoring persons afficted with pulmonary or rheumatic diseases. Mrs. Carrie Twing delivered a series

of lectures, which won for her a host of

Dr. Hidden delivered three scholarly lectures, and created a sensation by publicly caring a woman who had been

deaf for many years.

Mrs. Kate Stiles won golden opinions for a valuable lecture, and was at once engaged for a course of lectures at

Tampa.

Mrs. Carrie Pratt gave psychometric readings, which were appreciated. Mrs. Pratt is building a cottage here.

Eartholomew is a remarkable

medium. I had a sitting with her. My own relatives and friends spoke plain-ly; gave their names; spoke familiarly of matters of a private nature, giving me in ormation such as could not be known to the medium.

Mrs. Concannon is one of the best teet mediums in the country. Mr. Concannon is one of the few maternalizing mediums who are willing to be placed under test conditions at every seance. In the most confined situation he sits all evening entranced, while male and female forms come out of the eablnet, walk about the room, converse with their friends, and sometimes dis-

solve is front of the curtain. At no time is the light extinguished.

Mrs. Twing gave a number of sittings for automatic writing, and "Ikobod" amused and instructed many by his

witty messages.

Parcell, of Tampa, and Mr. A. D. Wiles, of St. Petersburg, Fla.

Lumber is much cheaper than in the North. A good cottage, 16x24, two stories high, with veranda and kitchen outside, can be built for some \$450 Sev. eral are being built for \$250 of smaller

The climate is not to be described. The air in February and March is as soft as in Jane in New England. Even when the wind blows from the ocean, there are no needles in the air to pierce the nerves of the rheumatic. Catarrh and bronchical inflammation subside. This pine sir—this soft air—is a healing balm, and thousands of sufferers ought to come down here next winter and enjoy it.

H. A. BUDINGTON.

Tampa, Fla.

On the 8th and 15th of March at Oddfellows Hall, the Tampa Psychical Research Society was most admirably entertained by Mrs. Kate R. Stiles, of Boston, Mass. an elequent and very in-

boston, mass, an elequent and very re-tellectual psychic. Scores of people could not gain admittante; the hali was crowded to its largest capacity. Mrs. Stiles' subject on the S h inst. was, "Why am I a Spiritualist?" Her demonstrations were very interesting and instructive. The closest attention demonstrations were very interesting and instructive. The closest articion was given by a highly intellectual audience who could appreciate the angelic ministrants given through Mrs Stiles' powers. Her clear-cut delireations were very satisfactory, and readily recognized by the relatives and friends in the andience receiving the communications. estions.

cations.

Mrs. Stiles delivered two lectures on the 15th inst. of a high order, and the seed was well sown in a productive field of thought; and those that have followed this noble co worker in the cause of truth are reaping a golden hargest.

barvest.
Dr. C. W. Hidden, of Newburyport, Mass, the noted physician and hypno-tist, also the world-renowned mediums, Rev's, O. L. and Edella P. Concannon, of New York, are filling engagements with our society during the remainder of this month with grand success.

W. L. D. COFF. See.

Spirit Photography at Dallas, Tex.

For the information of Texas Spiritror the information of Texas Spiritualists and all who are interested in the development of spirit photography, I desire to say a few words in commendation of Mrs. Sallie Aber, who has recently develope t this beautiful phase of mediumship.

W. W. Aber, her husband, is a materi-

W. W. Aber, her husband, is a materializing and independent slate-writing medium, and has devoted some time to this phase of mediumship spirit photography but his time being taken in seances and private sittings he has turned spirit protography over to Mrs. Aber. They did good work at Sherman, Texas—many of the faces appearing on the plates were recognized.

During their two weeks stay in Dal-

During their two weeks stay in Dal-las she devoted her time to this special las she devoted her time to this special work, and the results have been wonderful. Mrs. L. H. Willis at one sitting gets fifteen faces on the plate, and nearly all recognized as relatives and friends. One plate was placed in the plate-holder and held by Mrs. C. W. Watkins, and the picture of her brother appears on the plate, and on another plate appears the faces of her mother and daughter. To prove her honesty in this work she proposed on several occasions to take a marked plate from any who questioned her gift, and after the sitting have any photographer dethe sitting have any photographer develop it

Mrs. Aber is now stopping with her father, Capt. A. Whiting. Einis, Texas.
J. C. Watkins.

Special Notice.

Mary T. Langley, M. D., medium for the Light or Taurs, diagnoses and pre-scribes for all forms of disease—chronic

Pittsburg Pickings.

Things are lively here, spir!tually andiphysically. A ride up the incline is suggestive of the ascent that leads to the morning land, yet if one does not look outside the car there is nothing to indicate the upward flight. The car is continuously as level as any other; but when the eye takes in the surroundings, when the eye takes in the surroundings, one quickly realizes that the car is climbing the hill at an angle of nearly forty-five degrees; and, as the top ap proaches, the look below is a reminder that makes the timid and uninitiated shudder and feel in a hurry to get out. My first ride up the rocky steep was as sociated with a sad mission; for I was going to minister to the sorrowing at the aitar of death. The trying ordeal at the home of Archibald Kennedy, of Fairhaven, four miles south of Pittsourg, consisted in the funeral rites for Authur Kennedy, three and a half years ourg, consisted in the funeral rites for Authur Kennedy, three and a half years of age, while his beautiful sister Eller, six and a half years of age was suffering terribly with pneumonis, and the next Tuesday, March 10th, she followed her little brother through the blind alley to the glorious immortality, leaving the stricken parents childless and alone. I knew the meading of this, as I never could have known without a similar experience. "Death is death," wrote a dear friend, while my heart was aching, and the great eclipse covered all. Life continued is a sweet assurance, but it does not change the cold, silent fact that atuns the senses and mocks at our tears. Love may thrill through the gloom and sense a quiver from the resurrection, and the sobbings of sorrow may bring an echo laden with the music of the spheres to soothe and heal; but the aturborn reality as bounded by of the spheres to soothe and heal; but the stubborn reality as bounded by sense life forces a deep wrenching within that can not be subdued save by spiritual growth and experience.

Another call took me to McKeesport,

to share the sorrow and offer the consolations of Spiritualism, with the benedictions of heaven in the home of Brother Sword. A bright boy of fourteen years, and a promising medium, was called hence on short notice.

The shadows hold the senses in eclipse,
And leave our sobbing hearts to grope and

while our dear Hiram's love illumined lips, Sweet with the wine that from God's vintage

drips, With us many still in social cheer partake.

with the wine that from God's vintage drips,
With us many still in social cheer partake.

There was a large attendance, and many for the first time heard the gospel of Spiritualism applied to the deepest needs of the soul.

Two visits to Smithton, thirty nine miles eastward, brought me in pleasant touch with an earnest band of seekers, and a good spiritual condition was tangible in all the air. There I was cordially greeted, handsomely treated, and enjoyed the fraternal spirit and social warmth of a hospitable, generous society, and the Universalist Church free for the dispensation of Spiritualism.

Back to Pittsburg in time to meet the progressive saints Thursday evening, who, in spite of the storm, with no devii to drive, no hell to frighten, no frowning God to fear and appease, came out in fairly good numbers to represent the cause and get the good of whatever lessen the hour might dispense to them.

The society is exceptionally fortunate in having the very best of music, which is the life of all religion. Mr. Eicher presides at the organ and slngs with excellent taste, and Mrs. Wooster, with exquisite sweetness of voice and artistic execution, leaves nothing more to be desired in that department. The mental calibre of the people is such as to call for the best the house affords, as intellectual pabulum, and awaken good conditions for inspirational work.

to call for the best the house affords, as intellectual pabulum, and awaken good conditions for inspirational work.

Mr. F. A. Wiggin gave three evening entertainments last week, in his unique, phenomenal illustrations. As the situation appeared I saw nothing to discount in the character of his readings, nothing to suggest trick or evasion, and I could see no chance for any, and the number and variety of tests were something remarkable. His specimens of mind-reading were the most striking I have witnessed. He is a favorite in Pittsburg. have with Pittsburg.

Mrs. Wait, who preceded me, drew full houses and created a sensation.
Mr. Grimshaw has served this society one year, and is now on his second year, with some outside engagements that permit of such interlopers as I, to be here for a month in his place. I am pleas-

antly located at the home of Dr. Dodge, 418 Penn avenue, and I enjoy the intelligent, good nature and social welcome they manifest.

The Ladies' Ald is active, and Mrs. Crilley gives tests at some of the afternoon meetings. A celebration of the forty eighth ganniversary of Modern Spiritualism is announced for Tuesday, March 31st, with a supper, social feast, and spiritual varieties to suit varied tastes, and all seasoned with faith, hope, and charity, and a breeze of intellectualism fanning all into a flame of glory.

LYMAN C. HOWE.

Liberal, Mo.

Ciberal, Mo.

Our Spiritual Association is in a prosperous condition, and we are looking forward with pleasure for the 48th Aniver sary. For twelve years this society has never let the opportunity pass without observing it. We nad election of officers the first of March which resulted as follows: Mrs. L. H. Thompson, Pres., Mrs. Wm. Jones, Vice Pres, Mrs. A. L. An drews, Sec.. Mrs. Susie McGuffen, Treas. Bro. G. H. Walser is ever ready to further on the work. He recently gave us an able lecture on the "Power of Thought." The Liberal Lyceum has held meetings every Sunday evening to a full house and are up to date in every good movement. They raised \$10,50 for the Frame case, where they tried to force a child to read the Bible in the school and also sent two large in the school and also sent two large petitions to prevent God being put into the Constitution. The friends met on the 18th to celebrate the golden wedding of Mr. and Mrs. Elisha Branson, formerly of Greensborough, Indiana, staunch Spiritualists and every way

worthy people.

After being refreshed in mind and body and the leaving of fifty golden dollars presented by their four years old grandson Harper Lindsey, the friends returned home leaving many golden wishes with the aged bride and groom.

I. H. THOMPSON.

The Time for Building

Up the costem is at this season. The cold weather has made arousual drains upon the vital forces. The blood has become in poverished and impure, and all the functions of the body suffer in consequence. Hood's Earstaparilla is the great builder, because it is the One True Blood Parifier and nerve tonic.

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Does what others only claim. comes before you with no wonderful offers or self-assumed titles. He offers no tests to the inquisitive or doubting. But if you are ill-if you are suffering with chronic lesions which physicians have pronounced perfectly curable if placed in their hands and a good fee remitted in advance and have then failed to receive a cure ne would make you the following offer:

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till you are cured. Are you ill? Are your friends ill? If so, can you, can they, overlook this beneficent offer?

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J. A. BURROUGHS, M. D. SAN DIEGO, CAL.

NOTES FROM ALL POINTS.

LAKE PLEASANT, MASS.—M. W. Lyman writes that Mr. A. P. Blinn, of 603 Tremont St., Boston, Mass., will give all information concerning the New England Spiritualist Camp meeting at Lake Pleasant.

BROOKLYN, N. Y.—Frank T. Ripley, the well known test medium and speaker, has just closed a successful month's engagement for the Woman's Progressive Union. He goes from here to New Bedford, Mass, for April, and for May to Erie, Pa. Mr. Ripley is now making up his dates for the fall and winter season. He has one or two open dates for son. He has one or two open dates for camp meetings. Address all letters as per route.—Pilgrim.

ONFORD, O.—For some time past I have been noting the work of a noble and tireless worker, Frank T. Ripley. This season he seems to have eclipsed his former brilliant efforts. As a lecturer he is profoundly instructive, and his tests carry conviction to the heart This is a tribute to a worthy lecturer and test medium, the one who brought to me convincing proof of the return and communion of the shining ones.— Alpha.

Alpha.

RICHLAND, Mo.—We are organizing a spiritual colony in this neighborhood and although we have much opposition (it being a town of one thousand population and containing four churches) we are gaining ground. I have published several spiritualistic articles in our paper, all of which have its effect and then I also send my copy of the LIGHT OF TRUTH on the round of our spiritual friends and others who choose to read it, and of course it opens many eyes.—J. R. Combs.

PORTLAND, OREGON—Dr. Dean Clarke

eyes.—J. R. Combs.

PORTLAND, OREGON—Dr. Dean Clarke writes: 'I did not go to Paget Sound with Dr. Schlesinger. * * * * * He is a first class test/medium and convinces multitudes. I wish him well. I intend to start for Chicago soon and would like to hear from all places via Union Pacific R. R., where lectures are wanted. My inspirational gifts never were so good as now, and with intelligent audiences success is not doubtful. Terms to meet conditions. Would especially like to hear from friends in Salt Lake City, Denver, Topeka and all cities en route. Address, at once, Dr. Dean Clarke, Wm. Tell House, 1st and Market Sts., Portland, Ore.

DALLAS, TEXAS .- We had Prof. H. D Barrett, Pres. N. S. A. with us on the 9th, 10th, 11th and 13th uit. Never have we enjoyed lectures more than these. we enjoyed lectures more than these. Mr. Barrett is the right man in the right place. He shows forth the divine principle in man more than is often our privilege to meet and recognize. He delivered four lectures for our society eithough the weather was very incle delivered four lectures for our society although the weather was very incle ment one evening we had a good sized audience. The last evening the hall was crowded. The Dillas Morning News gave good reports of Prof. Barrett's lectures. Prof. Barrett will be in the state about two weeks longer when he leaves for California. His departure has left a vacancy that none other can fill, and we bid him God speed.—Miss E. G. Mitchell.

G. Mitchell.

Brockton, Mass.—At the afternoon meeting of the Advanced Independent Spiritualists on Sunday, March 22d, instead of the usual healing and developing circle we held a physical and test seance. Mrs. D. O. Tetrault, of Lynn, was with us and her manifestations with the banjo in the clear daylight were truly remarkable. Mrs. Tetrault sat in plain sight of all with her hands upon the table and even lifted the spread while the banjo was being played without any cessation of the music. She was followed by Mr. F. Carroll Pool, who gave seven or eight clearly recognized tests, in every case calling the name of the spirit present and spoke of some incident in their earth life which was very convincing to their friends. In the evening both Mrs. Tetrault and Mr. Pool appeared and were followed by readings from Dr. C. W. Goodrich, and physical manifestations with the autoharp by Mr. F. E. Thomas.—Mrs. Mary R. Bond.

A good book to read for consolation and comfort is "Life and Labor in the Spirit World." Price, \$1.10, cloth bound; \$1.50, full gilt. For sale at this



is represented in the Monarch. All the bicycle goodness that the best bicycle makers know is incorpor-ated in this king of wheels. No chronometer could be made with more care, or with greater accuracy. Every part of the

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San Diego, Cal.

Mr. Ben M. Barney, an able medium is creating a staunch interest in Spirit ualism in San Diego, Cal. Referring to one of his seances the Vidette of that city made some remarkable statements from which we clip the following. Mr. Barney cold: Barney said:

from which we clip the following. Mr. Barney said:

There is a vast difference between Spiritualism and spiritism; the time has come when Spiritualists should discourage all dark-seance business, and let the broad sunlight upon all genuine spirit phenomena; "free-lovism," and kindred children of carnality should be relegated to the rear, and honest investigators should carefully weigh all tests or messages coming through instruments whose lives were not as pure as the religion they preach. He also discouraged the use of intoxicating liquors of any kind; also tobacco in any form.

Then asking for quiet, he was instantly transligured, so to speak. His whole manner, as well as appearance, was changed, and he commenced to give tests and messages "from that bourne from whence no traveller returns." (?) "I have the name of Hubs." said the medium. "He is the "ther of a gentleman in the audience. He say your Brother Lou is in New Mexico; that this son's name is Bayard," etc. "That is true," said the young man, "and I have a letter upon the table." Mr. Barney, without any hesitancy, found the letter, which was opened by Dr. Watts, of San Diego, who read the letter, which proved the above answers to be correct. Full names, in several instances, were given. In one case the name of a lady was given who had passed over only the day before in a far Eastern city. She manifested herself to her daughter in the audience.

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MRS. M. T. LONGLEY, Medium.

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Report of Seance, March 10, 1590

percently Recorded for the Longy or TRUTS

INVOCATION.

lattinery and peace, attend us it is seek year induction, we may be used to the court and the court and

Ouestions and Answers.

gran.- R. L. E., Jamestowa, J. 1 would to see again from your what he thinks of a spi-dinariation mentions what interiors by-colosposition-and gots growt pay for it, and then increase that Her any in minimum kerysticides in between genucli-ets of theoriesy lines tare person a new distinct like scripts of the new personal papers, and could

ANS. - A mediam, as a conscious in strument of the spirit world, whose of gainess is used to robor instruction and encountation from the higher life to most must be very introduced and in mentality who actions the compermaching he reserved for such services from the first services in the ring the children extended along lines of vid libering that intringers and dog mass. Of course, so intenigent spirit. Who has advanced to the higher resume of aurition discernaged, with for a moment, industrie the actitude of the action of each as individual. He certainly needs to be trained by his certainty tends to be trained by me epith alternaments to a proper conception of the true measure of bysticalism and of epith the. Such as only release while of epith life. Such as only release with a remove these to the career, see the fauntly of it a position, coming to restrictly the measure that he has make, and be recommended. proprocess likes for 48 said, for an i. is any circumstances, save ed his off-opting among the earl Symmetria of sid the suggest accuracy Some and theories, and houseful to best tender more the transing which entire imetican continuous as en excepted. He of incomed needs us by encouned and boold by Wase intend Broken the James in terms of the entroid of fine major. No dissaint, being a population than, michigangh he in terms by containt against interestigate emp to these contains against interestigate emp to these contains. Wild the immed tal life, he is subjected to and swayed by spirit intelligences who are still at-tanhed to the aid belief and creed of

(ashed to the 31d beller and creed of theology, and, consequently under their influence, he trains his offspring as your correspondent mentions. yess.-M. P.F., h. Paso, Tea; if two par-tics have been utting for development issue a work, and then have to stop one mean, would it us them tack or retard their development

And .-- You; mortals can sit too often Ana.-- 1 se; mortans the street of for the purpose of developing medium ship. Certain nerve forces and mag netle currents are exhausted by the to develop and to operate upon their medial qualities. If one sits too often medial qualities. If one site too ofte for this purpose he is very likely to be come expanded in his nerve structure and to find a weakening of mental and physical forces in the system. By sit ting too frequently one will also, per haps, become so thoroughly receptive to spirit influence that he loses his own individual powers, and he then becomes so so as 'ive to the approach of exterior influences that he may be subject to the approach of external them at any or every hour. It is not wise for one to all for development every day in the week, although some sensitives can do so without har m sensitives can do so without hars. We do not advise a mediumistic person to sit more than two or three times a week, and not more than an hour at a time when the sitting is only for developing purposes. It will do no harm for a sensitive, who has been sitting fur the un'old neat of his inner powers, to have a linear in these sittings for a have a lapse in these sittings for a month, more or less, because his spirit a tendants will understand the reason for that, and will be able to govern themselves accordingly. Simetimes it themserves accordingly. Simetimes it is well to have such a lapse when one has been sitting for a long time, and it is necessary for his guides to change magnetic currents and external conditions. It will be wise, perhaps, to sus pend the sittings for a time; in such cases the spirit attendants will be like ly to make it known.

Quantifico much importance may be place ques the beginning of spirit manifolishment but the sussance are whom answers, both fable tipping and automated writing, family crosse when the truck is the whole but known to the epit's claiming to be cost monorating, will be often and evered wrongly Witte several names on tips, sensel one had anown to you, not medical, sek the spirit if names or words can be seen, answer, you, but ering name will almost always be Why is in!

Ans.—We judge that it is because the development of the medium is facily, and that the spirits in attendance do not understand the modus operand of ment. We do not think it is because there are deceptive purposes in the minds of either the medium or the spir friends, but because the instrument communication is not sufficiently perfected to allow the spirit latelli genous to communicate correctly. Your graces to evamanment correctly. Your correspondent eaps, perhaps, too mack importance may be placed upon the veglocings of mediuments. We no not trick up. It is when sways to pay at tenti in to beginnings in everything. If there is fault in the beginning and im-perfections, it may seriously impede and retard the unfoldment of mental cualities, and probably swing the sen tive is a wrong channel by which he as attract to himself epirics living e to use earth, who are not partico of what they give through his mentanty, therefore it is well to be coreful to question the aptrice if you find they are an ance to give norrect as ewers, bear with thems, go along thenly securing to teach them how to continuations as you would by so leads to district in some elimpte leads in of life if you it of last they are well disposed and somest you may be our last this course will assist them in extensioning their tacteries, opening their common ione and bringing strength to the medical in mesta and physical ways

tyres -c.J. D. M., but Francisco, Cat., Fin estrano sine effect os tine aprici when tine in a companiet? Aims tine effect on tine aprici wi the physical body a severed by accross. He brand bring throws one way and the body

his.— when the spir's is subscent re-memed from the only through the effect of rouse physical caractrophe, the to untilgenor experiences a source as if from some powerful bettery From-

in a state of insensibility, at least par-tially, if not wholly, so the spirit will be taken and cared for through the be taken and cared for the comministrations and magnetism of spirit friends to bring to him the elements and forces which he needs for the return of consciousness and of strength the spiritual body. The unpleasant he lively to reflect, however, will not be itsely to reeffect, however, will not be listly to remain very long, because, as a rule,
spirits speedily recuperate their forces
and are enabled to draw to themselves
such atoms and such elements as they
require for their best good, provided
the only impediment to this has been
the violent and sudden separation of the spirit from the mortal form. We have studied the finds of cremation upon the spirit, whose body has been thus upon the spirif, whose body has been thus disposed of, and we find only the best results to these spirits in the operation; the one and all express them selves as satisfied with the disposal of the remains. They feel as if they had been released from something which tethered them in an unpleasant state to the body, and as long as the mortal form contains within itself as it is subject to the process of disintegration; forces and atoms which the spirit must have before it can be fully at ease must have before it can be fully at case and be adap el to the indweiling intel ligence, the spirit really is drawn to the body, therefore it follows that the duced to askes the more readily will the spirit body receive what belongs to if, and the more quickly will it find its own case. We say usate the process of facineration for the mortal remains of facinan entities for sanitary reasons, for spiritual reasons, and from every consideration which one can bring to

The queries of the following correspondents are answered in brief by the guide of our medium.

Professor C. L. Clark, South Haven, Mich.-The case you mention of communications with you through communications with you through va-rious mediums purporting to be made by your mother, must have been one of personation of misrepresentation of the relative by some other spirit for purposes of his own. If the lady is still in the form and the nature of the communications in the purpose to have been erroneous we conclude that it was not made by taxoght transference from the mind of your mother to your from the mind of your mother to your own, nor by her spirit reaching out from its body and coming in contact with the sensitives who were engaged in this affair. Therefore but one explanation remains, and that is, that if made by decarnated spirits at all the musical you. If your own mind was a successful to misical you. If your own mind was a sungly exercised on the point, and you has become convinced that your mother had passed away where you had known her last, that may expend a sungle of the convention of the conve plain the circumstance; as your spire may have reached out to its thought waves to the acquitives who were em-ployed in the affiliand influenced them played in the all sir and innation in to have reflected your own ideas.

M. J. G., Diffrant, Wis .- The moods and condition of juy or sofrow eaps rienced by the soul at times when there are no external occasions for such, are undonotedly canned by the spiritual on vironments of the sensitive who is im visionments of the atm-sphere and in-maged up m by the atm-sphere and in-fluences of others who may or may not be in the mort of form downerlines in a gay or wwt, such as you mention, there are measured aprile who suffer deep iy. Whose pain may, perhaps, be inless yet have pain may perhaps to intense, and yet they make told inner an guish with an appearance of guisty Fuestory at such a time your own sen-sensitive habore catches an atmosphere from such a one and is mentally de pressed by it. Its the other hand you present by it. Its the other hand you may come in contact with some nature in the mortal, who is so examed in his sense of frection and surricus activity that it some a souve the mortal environ ments, whatever they may be and so, you would andountedly not raised in spirit to the prace of this pyour sering and they ared consciously by it. In deimagisarional medicaments more ally one needs the most has morning of looditions and sufficients as well as passivity, with a west prised natural which can withdraw identification rates contemprative mond in which the evolu-tentioner response ve to an influe of light from the loginer life. An inequirational medica man, of bourse seem expression

hly, for a little time, he will be thrown for the spiritual impulses and influences that come upon him or her, and follow the impressions that are brought in up on the soul.

M. E. Bradburn, Ganeva, N. Y.-The M. E. Bradburn, Geneva, N. Y.—The experiences you narrate in your interesting letter show that you are a medium possessed of clairvoyant discernment; also of other phases of medial power, including that of physical mediumship. You are attended by a band of spirits who seem destrous of utilists. ing your powers for practical work, and, no doubt, a development of them istaking place, which, under harmonious conditions, will, in time, display its re suits in a useful manner. When you are suits in a userul manner. When you are impressed with any special thought or influence from the other life, or when you behold visions, such as you men-tioned, or received manifestations of physical power from the unseen reals, it would be well to mention this to those near to you who might lake so false. It would be well to mention this to those near to you, who might take as later est in the same. By doing to you will encourage the gaides and also strongthen your own powers. By keeping watch of these experiences you will observe that you have gained in mediumis is power during the last year, and that you are steadily advancing under the influence that is laid upon you. We have, no doubt, that in future years you will flad benefit from the exercise of your gifts, as well as be able to bless others by the same.

B. Nelson, Binomington, Iii.—The sen-sations you describe may be produced by spirit intelligences, who desire to make their presence known, and their powerfeit. But we judge from the nature of the same that they are caused by lowered condition of the nervous forces iowered conditi n of the nervous forces and that they reat in the physical structure alone. We would advise physical treatment for the same, such as rubbing the flesh vigorously with a flesh brush or coarse tower at morning and night; and also with an occasional application of a galvanic battery; we also advise brisk walking in the operair as remedial agencies in the case.

M J. A. San Diego, Cal. There are hoste of individual apirite in the other iffe with whom we are never brought in contact, and the one you mention happens to be of that number. We have not come or rapport with that infallingence, nor are we familiar with her condition is the spirit world, therefore we are notable to give you any information on this spirits.

Mary W. Jayne, Moravia, N. Y.—His torical accounts of the pre-historic race you mention are preserved in the spirit world, and could they be given to mortals through suitable avenues of communication, they would comprise a voice of interesting matter on the vois an of interesting matter on the satject. But our apace is too ii miled for any such work to be undertaken, even if we had the sent instrument for that line of later. The circuistem hashment to which you refer was created for purposes of protection against invaders and in view of laters against invaders and in view of laters against invaders that might arise is the contingencies that might arise in the history of the race, when such a pro-tection might be required. The race was a hardy vigorous people with large endurance and strong physical powers, of fair intelligence but how of powers, or his intentigence out not of large intellectual end. whent. Discend ants of it am signmated with other races, whose of spring secame a part of some of the tribes of our North Ameri can Indiana

H. h. hammerland, Cal.-Spirit Fler no numeriand tall—apiric rier pont continues to hold the opinion for merly expressed that there will be no war in this country during the present centary. He has been no occasion to change his ideas in this respect up to the present figirical se well se intellectas training sod education sione, will be the future centuries nerve to guide to man beings in their proper choice of eval companion upon the mandane place evol companion a pon the mandane place it sperie one and observation to not prove in at individuals in general meet and are united with their avoi companions although in many cases such a biesest amon is formed even upon the earth and yet it is very desirance all should to so flut as electricy exists for every homen sool which will privide proper advantages and opportanties to the progressive and opportanties with the context of the progressive and opportanties with the progressive and opportanties as the progressive and opportanties and opportanties are not opportanties and the more and the state of the mean as the energy of the conjugat companions of a portanties and the mortal side.

Spirit Messages.

S. B. BRITTAN

Gard afternoon, Brox Longley and friends. It is a great privilege to be in-vited to express my thoughts through the instrumentality of this medium, who has served so long and well as a gate way between the two worlds. For it is not only through these communications of love that flashes o' remembrance and tender thought instruction from the friends in the higher life have gone forth to mortals through her organism. but also that she, and others who are medial instruments for this great work, have been able to convey to spirit in telligences dushes of thought, temem brances kindly gree, ing, and even instruction from mortals to their friends In the spirit world. Therefore we say mediums stand as gateways of communiestion between the two worlds, and t for one am glad to recognize the 'ac'. having been a median myself while in the mortal form, standing for many years before the public as an exponent of the spiritual philosophy, taking the brunt of the battle which waged against the dissemmination of truth as reveal ed by Spiritualism, and knowing what it is to bear the contumely and shorn of the great world that knows nothing of the higher altitudes of spiritual elevation. I can sympathize with the workers in every field of reform, and I know that their path is not an easy one, and ret this does not deter any willing soul from pressing on in the fight, nor from sending out all the induence and streng a and power of his being against that which is of error, or which binds human souls in bondage of any kind But the pathway of the true reformer has always been that of a martyr, and It always will be. But our good friend and brother, Pierponi, kindly in fired me to speak, for some correspondent had suggested that a spirit within our circle give his views about the crimes of the rich. It might require much ex postalation upon the crimes of plutoc racy, of the money monopoly, and the epirit of greed that presence so many, and causes them to wage war in secret. and by sundry arts in avenues of trade and tarough the marts of basiness life unon those who are less favored and who are at their mercy. But I do know that vituperation will not mend the Einestion must be the great instructor that shall elevate humon thought to a proper consideration of the rights of man; law of justice; helpful ness of brother y love; and when es tablished, and society, which is the great criminal of the age, shall have instituted its various systems of instruction and reform, we shall have relief. We do not look upon this being ac-complished for some time, and yer, unees we seek out the root of the evil all labor will be for naught. We must take hold of the children; train their minds to a proper conception of the rights of humanity, of law of justice, and spirit of love; that we should take hold of the ourcasts and provide them with home influences, and so build up a race and a generation in future days that shall make it impossible for the plutocrat to Give my regards to all friends Tell them that S. B. Britan still works for he manity, and waits for the coming

GEORGE M. STEARNES.

I give you greeting, Mr President, and to the good friends whom I see about; many of them are perhaps invisible to your eyes, though distinct to mine. I did myself among strangers mostly, and yet, although I have strayed so far from the old presinct of home and of fields of labor. I realize that there is no limitation to the enfranchieed spirit. You will sardon me if I fail to ex wees my thought as one might expeet from me, but I am experimenting with a brain i have never seen before; and it is a fascinating sudy, since it deals with psychic law. Being a man of practical affairs and dealing with legal jurisprudence I was brought in con w th the law as framed by he man minds on earth, and I had but little tim . to deal with that branch which be longs to psychical taines, and now having become released from the bardens of external affairs. I find my attention directed along lines which appeal to the spiritual. I can not call myself an old resident of the spirit world, but I feel that I shall not be long wi hout an occapation. I am as yet a student, and not a teacher, nor a guide. There is so much to please me in the surroundings they will see my message. I bring them paratus in a single machine.

to return. I have me: my of triesus, George 1) Robinson, and we have exchanged opinions and compared notes What a wonon the spirit side of life. fer'ul realm is opening to him as it has been to be'! and I venture to say that he would not return this hour to take upon himself the old conditions of life with the limitations of the body were power given him so to do. He has found that he was, in part, an instra-ment for spirit expressions and manipulation; that minds, wise in affairs of law and jurisprudence, attended him and gave him of their power, though he knew it not, and one part of the secret of his success was that he attract d to himself the immortal Rafus Choute, from whose suggestions and impress-ions came that which guided him along the pathway of mental achievement and of material success I shall not say who it was that has been my own guide on similar lines of labor, for it would ill become me, but I have found that I, too, was assisted by unseen powers. Give my greeting to my Massachusetts friends, especially those in the Western part of the State. Good old Cairapee is dear to my beart, as is all the surround ing locality with which I feel identified even now although I am a denisen of the spirit world. My change of sur-roundings in the physical life did not bring me the help and strength I desir Now I understand why that was so. I tried to be liberal in tendency and thought, and now that I come back I know I have grown in mind and spirit because of the inner operation that I felt and yet which I could not name.

EX-GOVERNOR RODMAN M. PRINCE.

Through the law of attraction -as, I presume, you people of that mode of thought would say—I am brought here to-day. One who has been in the har-ness of mental activity; one who has saled with the ship of State and seen its broad banner flang to the breeze, who has tried in his own humble way to guide it into safety from storm and tempest, and like the good shall that preceded me. I feel that I could not become sufficiently familiar with the law and the life of that country to explain it to the friends left behind, and yet, like him, I can say it is good to be there. Grand minds sit in cone ave in the spirit world; great souls that think not of self or self-interests, but of the intereets of the many, unite in serding forth their influence of healing and of uplifting to those who are in bondage and in pain. I merely come to send greet-ings to friends, and to say that I am bappy and that all is well with me. come a long distance from my former home, at it seems fitting that I should send greeting from California, for in earlier days I was privileged to assist in raising the dag at Monterey in this Its ways are dear to my heart; the Pacific shores are bright to me, and it gives me joy to once more visit this golden clime. It was my privilege to be called a 1 a iministrator of Sta e affairs; although in the light that has come to me since I have entered the spiri: world I might, had I the strength, follow, in some directions, other lines of thought and expression, yet, on the whole, I did what I thought best and in a cordance with duty, and now call upon all who are true patriots to do that which is in accordance with their concestion of duty and of right, and they will find no cause for self-reproach in this world. I have much to learn, and I am studying affairs of government in the spirit world. Not only am I privlieged to associate with great souls identified with national affairs, that in former days occupied themselves with affairs of state in Civil Service, but I some of mirals and other officers who have sailed the seas, and in their presence feel the old stirring of the naval spirit of former years. Be kind enough to advise my friends of my desire to com-municate with them privately, as I have many things to touch upon. I passed on from my home in Oakland, N. J.

Do you admit any who come? [Yes, My friends are in we welcome all] Vinnespolis, and it does seem to me as if I had to come a long way to try and reach them, for I is not know as I shall succeed. They are not Spiritualists, al-

of my present life that I have no des're 'remembrances and blessings from the spirit world; not only from myself, but from dear ones who are trying hard to help those struggling slong on the mor tal side; whose earth friends have tri-als to bear. I have seen Jennie sad be-cause the clouds would not lift, and life seemed hard to bear; and I have tried many times to make her feel that there is light shead and compensation for sor-I think if we could interest through our friends who understand Spiritualism, and that she can get into communication with the friends on the other side, with Fannie, George, myself and others, that would help to lift the burden, and make her life more happy.

SUSAN BEECHER

I have a daughter living in Brooklyn, I have often tried to come to her, but all the time the door seemed to be shut. I have not been able to get in to say a word to the dear child, and she has had a heavy load to bear within a year, which has made her life seem almost dark, and if I could only let her know that mother is about, it migh: help her a little, because before I went away she used to bring her trials to me. and I would talk a little to her, and, somehow, the san seemed to shine out again, and her sad heart would brighten up and she would be cheerful again. do not want to speak of the nature of her trials, because it would make her feel bad, and the world has nothing to do with them. But she will know that mother's interest and sympathy are with her in all things. My daughter's name is Laura, and perhaps she will see my few words. They tell me that you put them in a paper that goes around about the country, and if she does she will be very glad. I will, sir, do my best to get it be ore her eyes, and I think I will. You will excuse a poor old woman, sir, for coming. I see a good many gentry about, but they were very kind to me, and asked me to step right up and I could say my little word.

JAKE FISHER

I suppose you think I am a rough sort of a chap to be here in such good company, but a man that looks about and seems to have charge of things told me to step up and speak. I don't know whether I am out of the body or in it. I know I must be out of it, but sometimes feel very much as if I were still in it. The last thing I knew I was in Californis-in Los Angeles-and was looking for something to do-mighty hard to get it, and it seemed as if everybody was in the same fix, and how sad and weary they were. I got out of sorts, and I had no way of getting back to Illinois, and knew that it would not be better if I did get back, so I tramped about, and it was presty tough. Well, I don't know much about what happe ten until I went out and got in the hills; I think it was in the gloom, for I don't remember much more about it, and I fell upon my head, and things went round and round, and then I went to sleep. I was glad of it, and for some time it felt good. I felt better after wards. I did not know I was out of the body. People I met told me to come here and tell you folks about it, and you would straighten me out. I got some people that used to know me, before I came to California, in Illinois not far from ('aleago; and I do not know but they might like to know how it goes with me. I left my body some where out in the diggings, and perhaps it would be better if they know it; they may feel better a rout it. I am pretty rough and not very clean; you know that a fellow can't keep clean when he is tramping around and looking for work, but if you will excuse me this ti ne I will try to look better next time when I get around.

The LIGHT OF TRUTH is an advocate of all reform principles, whether social, political, or spiritual, and its readers can always count on something new each week. Send a sample copy to your friend in the country that he may be enlightened in a true way to happiness.

Lord Kelvin declared Maxim had solved three out of the five problems of artificial flight. The two remaining ones, Dr. G. H. Bryan points out, have been now solved by L'lienthal and Pilthough they have friends who are, and cher, and all that remains is to combine who read your paper, so I have hope the advantages of the two forms of ap-

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In issue of March 7th there is a message from May Shaw. She refers to her home, having been in Chicago, saying. "there I served my little time of active mediumship for the cause I loved so well." I met May Shaw in Cleveland, Ohio. She was afficted with lang dis-ease, and could speak only in a whis-per, and knowing that she had but a w more weeks to remain in the earth life, she was anxious to let us all know of the fact that her clairvoyant gifts had enabled her to witness in relation to the spiritual world and its in-VALENTINE NICHOLSON. habitants.

Indianapolis, Ind.

To the Editor of LIGHT OF TRUTH.

I desire to acknowledge and verify a message published in your issue of March 7th from my beloved daughter, Ruby. I can not command words to express my appreciation of it. coming, as it did, in response to a request voiced within the privacy of my champer when alone, to sense and sight, only the Sabbath evening previous to its being given at the LIGHT OF THUTH Circle. To me it is fall of tests of her special personality. The title by which she speaks of me, "my darling mother," is as she always addressed me when we were alone during her last illness, was, in fact, her last utterance. The St. Maria is one whose life I once saved by special promptness in duty when needed. Being for many years a nurse, and thus caring for many of the aged through their final illness as well as those of earlier years, I have been privileged to lay up such treasure as she details. The brother she mentions is the only one of three who would listen at all to anything coming from the hither side of life. Altogether the message is so fully characteristic of her as to be perfectly recognizable by all who knew her, as well as my life work. Please accept grateful thanks for the message, both from the medium through whom it was given and the Light of TRUTH Publishing Co., who so freely give to sorrowing hearts the comfort and oneer so greatly needed.

MYBA E. MCLEAN.

Aver, Mass., Lock Bex. 13.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. I've want the best. It's so with sursuparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and four it would be easy to determine. But you con't. How should you? When you are going to bur a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Aver's. It is a reputable medicine. There are many Sarsaparillas -but only one Aver's. It Barbarra vina d'interdite a plétantiamente, A., sa line.

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A MESSAGE FROM HENRY J NEWTON

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J. T. M. WHERVE

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THE ANNIVERSARY.

The Anniversary of Modern Spiritnaffem was generally observed in this efty and elecwhere as will be seen by the following reports, received up to time of going to press

time of going to press:

The Pirst Christian Society celebrated the Forty Eighth Anniversary of Modern Spiritualism, Sanday, March 29 b. Three services in commemoration of the event were held. In the afternoon and evening our hall was packed to the doors. Mrs. A. E. N. bby. Mrs. Robm. Mrs. Josephine Ropp, Mrs. Plym with Wooks, Mrs. Garrett, Mr. P. Galvin, and Pr. Dixon graced our platform and took part in the exercises. Our organist, Mrs. Harrison, was ably assisted by Dr. Priggs and the choir, who sang for Miss St. Omer. Dr. James New on Dixon was ordained as a minister of our ecelety. Mrs. Annie E. Thomas delivered the anniversary address in the evening, which mented the highest encomiums. The tests which followed were beautiful and many Our ball was beautifully decorated, and a most artistically bedecked rostrum with flowers, made one feel that it was good to be there. During April Mr. P. Galvin and Mrs. Josephine Ropp will deep our rostrum.—B.

—The (Sth anniversary of the Bochester rappings was duly celebrated by Seter rappings was duly

Galvin and Mrs. Josephine Ropp will occupy our rostrum. —R.

—The 18th anniversary of the Bochester rappings was duly celebrated by the Society of Spiritual Unity in the new Old Fellows Temple. Rev. Marguerite St. Omer delivered a grand address, repiete with practical thoughts and logical proofs of spirit communion. After the lecture came a demonstration of table rappings and of spirit relegraphy by three different batteries, which were distinctly heard in the rear part of the hall, and acknowledged as true telegraphy by an operator present, the psychometric readings, all readily recognized, were also convincing—all those manifestations being done in the full glare of the electric lights. After this the table was shown the andience, to do away with any doubt that may have existed in the minds of the andience. Singing by a select choir added to the interest of the meetings. Next Sunday evening, Easter service, a general invitation is extended to all.—Sec.

The Anniversary at Boston.

The Helping Hand Society of No. 3 Boyleston Place had the honor to start the anniversary services on the 25th

Our meeting was called to order by the vice president, Mrs. Piper at 2.45 p. m. Exercises opened with music, after which Dr. A. H. Richardson was called upon to address the audience. He spoke upon the "Truth of Spiritualism" and its wonderful revesiments to man-

npon the "Truth of Spiritualism" and Its wonderful revealments to man-kind.

Mrs. Carrie F. Loving was the next speaker. She spoke at length upon the growth of Spiritualism and of liberal thought; how it advanced, but had it not been for the opening of these beautiful gates 45 years ago we should not now enjoy the advantages of liberal education, it has broadened the path way of many, and brought peace and happiness to mankind. Mrs. N. J. Willis, one of our staunch lecturers, next spoke in a very eloquent manner, easing that the spirit world was as happy to celebrate as morfals, this anniver easy locasion, she was listened to with marked attention. Mrs. Carrie F. Loy ling gave readings. Mrs. Jeunie K. D. Conant spoke briefly and gave tests, which were recognized. Rev. A. J. Weaver voiced some fine sentiments, and Mrs. Mattle Hull closed the afternoon session with remarks.

In the evening our hall was filled to

In the evening our hall was filled to In the evening our hall was filled to overflowing. An original anniversary poem was read by Miss Willia. Our Easter. a fine violin colo b, Master Charlie Hatch. 'Recliation' by little Easter." a fine violin solo b, Master Charlie Hatch. Reclistion" by little Mande Armstrong (aged three years was heartly applanded. Aduct, 'Come My Dearest, by Mr. and Mrs. Crawford, was very finely rendered, Mrs. N.J. Willis then made a short address. A musical sketch by two little tots. Carli Leo Boot, and Winn'e Ireland, was well received, they had to repeat Address by Mrs. Mattle Hull. Bong by Miss Ger trude Laidlaw, which was awently and ay npathetically saing. Three handrous sections by Miss Lucette Webster, needless to say were well received. Bong by Mrs. Grace Crawford. Reading by Miss Mande Beckwith. Tests by Mrs.

Alloe Wilkins. Remarks by Mr. J. B. Hatch, jr. Address by Moses Hull closed a very interesting anniversary celebration.

CARRIE L. HATCH, Sec'y.

New York Clar

The 48th Anniversary of Modern Spir-itualism was celebrated at Concert Hall, Carnegie Building, Fifty-Seventh street and Seventh avenue, on Sunday, March 29, 1898, commencing at 2 o'clock

March 29, 1808, commencing at 2 o'clock p. m.

The order of exercises was as follows:
Singing by the audience, "R-jo'ce and be glad"; Introductory remarks. Mrs. Mary A. Newton; Song (selected), Dr. F. D. Lawson; Address, Prof. Daniel T. Ames; Puett, "Excelsior," Mrs. Partman and Mr. Ficedman; Address, Dr. W. W. Hicks; Song (selected), Mrs. Lillian Watkias: Violin sola (selected), Louis Weismann, Jr.; Platform tests, Mr. Eigar W. Emerson; Song (selected), Mrs. Berry; Singing by the audience, "New Dexology"; Benediction. Accompanist, Prof. Rudolph Gott.

A large concourse was present, and much gratification was expressed at the results.

Lynn. Mass.

Mr. A. E. Tisdale, the b'ind orator, closed his course of lectures with the L. S. A.—J. M. Kalty, Pres.—at Cadet Hall, on March, 221. Mr. Tisdale's lectures were of a high order and a great attraction to the educated and thinking attraction to the educated and thinking people of our city, and many regrets were expressed that his stay with me was so short. Mrs. Effect Webster of Lynn, has been an able assistant to giving tests and messages in which she is always succeedul.

We shall celebrate March 20 has Anniversary Day with appropriate exercises.

MRS. A. A. AVERILL, Sec.

The Spiritualists of Lynn held two services, Sunday, at 33 Summer street. At 230 p.m. there was a developing, healing, and test circle, with a large audience. Mrs. Melissa K. Hamili pre-

healing, and test circle, with a large audience. Mrs. Melissa K. Hamili presided at the plano.

Pr. S. M. Furbush, Mrs. Dr. M. K. Dowland, Mrs. C. B. Hare, Mrs. D. M. Matson, Edwart F. Murray, W. R. Bonnseville, A. E. Warren, David Shephard, W. S. Ripley, of Wakefield, and other mediums, made interesting remarks and gave spirit communications and magnetic treatments to a large number, all of which were very estisfactory.

At 730 p. m. the ball was packed to a utmost capacity, and 200 could not

At 730 p. m. the hall was packed to lite utmost capacity, and 200 c oild not get in.

The services opened with appropriate selections by Misses Lena and Elele Burns. Then Mrs. May S. Papper, of Providence, R. I., wave an invocation, followed by one of Ptobe Cary's poems, "A Woman's Conclusion." She then delivered an able address on "The Knowledge that Solritualism Has Given to Humanity," followed by one of her remarkable seances of an hour's duration, giving tests after tests and spirit communications which demonstrated to all that man lives a conscious intelligent life after death.

Mr. Thayer, of Manchester, N. H, made instructive remarks.

At Mrs. Dowland's meeting, Tuesday evening there was a very intellectual andlence. Mrs. Dowland, under control of a master mind, delivered a very able lecture on "The Unseen Part of Life and Mind Ruling Matter." Her remarks were listened to with the closest attention, and at the close her controls answered many questions.

T. H. B. James.

Scance Reports Wanted.

Scance Reports Wanted.

Scance Reports Wanted.

The phenomens which form the basis upon which Spiritualism rests attest to the validity of our claims. As they are pure or unadulterated they command reverence, as they are logically presented to the world. In literature they command attention and belief. We solicit reports of grances, but the depletion must contain something that will appeal to reason instead of engendering doubt. If but one absolute test is clied, whether phenomenal or personal, it approves of the rest of the manifestations, but where this is lacking, the report is a dead item—a mere panoramic description of an apparrut deception. In the first named form we shall be pleased to hear from our contributors.

Fore blood is the safeguard of health Keep the blood pure with Hood's Bar-saparilla if you would always be well.

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LOCALS AND PERSONALS.

Manning, March 231, 1800 by E. Tranbell Lee, D. D. William W. Tree, of Piqua, O. to Mrs. E. C. Hasterfield Roberts, of 28 Lambardy Building, Chain

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express observed. The number wanted express charges. The number wanted you must decide, for on it depends the printer's charges.

—The lecture delivered by May I. Collins, on "A plea for the New Woman," before the Oho Liberal decisty, has been put into pamphlet form by the Truth Hecker Co., 24 Lafayette Place, New York City, Prices 10 cents. Miss Collins' address is the 72, Midway, Ky.

T. R. H. The spirit, who manifest-through the trumpet and asked ed through the trampet and ashed where he was, was simply a soul in darkness or a "spirit in prison," as the libbs says. All such soon understand their situation when they come in contact with mediums or a spiritual circle. Answer their questions hindly, and they will reciprocate by alding you in many respects.

Mohister, the healer, is in this city, and has been doing some work among the populace. It is mode of curing is by touch simply in some instances as it is done by most of the very positive magnetists, but resorts to rubbing where he is met by a counter influence or skepticism. Like most of them he counsels to faith, the spiritual heater's scientiffs term for negativity or non-resistance. No doubt he is moved by a powerful spirit band, as Christ and all there healers were, but which will rejoive itself down to an independent qualification or gift as man learns the set of utilizing nature's forces through self study. Mobilatter, the healer, is in this city, solf study

eff study.

Over ten columns of Spiritualistic locisty reports, taken from secular paters, were sent us last week for reproduction. To accede to the wishes of inders would rob our readers of two-ind one half pages of original reports and essays, of which we already have trusplus on hand, and still further try he patience of our contributors. The ipritualist papers were established or the purpose of printing what the scular papers refuse to accept, not what has already been in print. We re always pleased to see the secular local press accept reports or contributors from our friends, for it helps us set to that extent, and makes frome of others who are not so fortunate.

Detroit, Mich.

The services of the l'allocophical finitely conducted by Rev. Neille S. Hands re among the most interesting enjoy by the citizens of Datroit; and in the tile half at a Witherell Street one sees be same faces indepelled no sees be same faces in may after funday all seking truth, and thereby gradually squiring love for each other, and all ankind. Mrs. Baade takes subjects it her isctures from the andienes. he subjects, however varied the questions. one may be, are handled in a most seterly manner. Those on the 321 of arch in regard to the "Lowers of the ind over the Bidy." "If Spirite knew lesses," and "If Aulmais have. Bouls,"

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seease," and 'I' Animals have Bouls," are ably discoursed.
This lecture will linger long in the riter's mind for the new thoughts it mtained. Mrs. Saade's tests are wonsful and few fail to renegalise dear see from her discriptions, and the seeages of love and council sent fough her have carried baim to block a hearts. When strangers visit the store from they are sure to be seen sere again and generally attend so gularly that they cases to appear as rangers and grow to be friends.

M. S.

Our lesture o urae ciosed March 20 h, id a large audience gathered to listen that most wonderful medium, dennis

that most wonderful mean an emphatic sucagan Jacks in.
The course has been an emphatic sucas, and we have organized a society,
its the following permanent officers
addent. Asthur Boott, V or Freeaddent. Asthur Boott, V or Freeaddent, Fr. E. it havis, bearstary, his
me Wood; Treasurer, Mrs. Joshus
Thine. Its Loss Woon.

Extraordinary Reduction in Teachings by "White Ruse

J. C. F. (trambine offers a special reduction to these wishing the impirational teachings on psychometry and clarry and c

Akron, O.

We have been holding very suppose We have been holding very success ful meetings for the past month our hall being crowded nightly. Ar, ther rick is giving excellent lectures. He is an able and forethe speaker, and much can be learned from his discourses. On funday evening, March 16th, Miss Maggio traits was again in our midst, and followed the speaker with convincing tests. The hall and antercount were ordered and many could not

olog tosts.

oing tests. The hall and antercome were crowded, and many could not gain admittance.

This week Dr. D. M. King, of Mantua, will deliver a course of five between or "Authropology," "Phremology," and "Psychology," before the so defy. Mr. King is known as an instructive and solutifial soluter. potentido lecturer.

scientide lecturer.
There are several good mediums in our city trumpet, trance, and cialy voyant, each doing good work, aithough we have one among us who recurs in clined to work against organization rather than for it; and like the little girl who, if she couldn't be indiress and maid both, would take her dishes and go home.

and go home.

I would say that good houset mediums who visit our ofly will always that
recognition from the First Society and
its mediums, and would do well to ad
Mone Anon dress them. MOUS ANON

Covington, Ky.

The Spiritual League, 294 Scott street did not have services last Sunday, as they united with the First Ouristian Society of Chedmant in celebrating the forty eighth anniversary of Modern Spiritualism. But services as usual will be held Sunday afterment and evening, Mrs. Plymouth Wocks will officiate as the medium.

Come

Camp-Meeting Notice to Mediums.

We are making up the program for We are making up the program four annual each meeting at Chester field, Indians July 10th to August 10th Inclusive. All mediums who expect to be present are requested to send their names that they may reserve insertion. Address F. J. Micomber, Anderson, Ind. secretary Indiana. Association of A. Jr. scoretary Indiana Association of

LUDINGTON, MICH - GEO. H. Brooks writes that he closed a very success for engagement of three Bundays to Walseks, III, and goes for the month of April to Ludington, Mich. He will be giad to visit any place for week night meetings, not too far from Leitington. Will also respond to easi for funerals. Direct mail and telegrams for April to Landington, Mich

Cures

Gures of societals in severest forms, then

diaman, arres in the eyes. Gures of Salt liberon, with its intense itching and forming, seald bond, teller, etc.

Gures of Botts, Pumples and all other stup tions due to hopour total

a good stamped timbs was usualed Guras of Blacomation, where path als were un-

Gures of tatarch by expelling the impurities which cause and ensisting the disease. Gures of herymaness by property bonds and

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1100d's Pills but and margine we



stites at No. 23 trailer avenue, Kingsbridge, New York, on the 14th of Papember, 1894 said : "My ago to the years. For the paul two years I have had liver trouble and indiges tion. I always employed a physician, which I did in this case, but obtained no beauticial results. I never had any faith In patent medicines, but having seen Ripans Tabules recommended very highly in the New York thoratd, I concluded to give them a trial. After using thom for a short time, I found that they were just what my case demanded. I have never employed a physician since. which means #3 a call and #1 for medicine. One dollar's worth of Hipans Tabules lasts me a month, and I would not be without the u if it were my last dollar. They are the only thing that over gave me any permanent rellef. I take great pleasure in recommending them to any one similarly af footed.

(Signed), Must. J. Taylon."

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DR. C. B. WATKINS, AVEH. FLABS

DR. SARAH M. CROSHY.

Negatar Graduate Physician,

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which you take not from him but from those who lived to regret ever using

I always regarded Mr. Randolph as in some respects a very able, though ex centric and in some particulars an insane man. I know no Spiritualist who regarded him other wise. For the reason above stated I never quoted from him; and for the same reason, Spiritnalists who understood him always let him alone. He tried for a few weeks to renounce Spiritualism, but when he loaded his guns too heavy the church would not use him for anything else than a cate paw, so he renounced them and aga n called himself a Spiritualist. He then wrote a new book called 'Dealings with the Dead." In that he made a slight attempt to harmonize his contradictory positions.
Dr(?) W. B. Potter, who you next

quite, tried for years to get Spirituallets to notice and boost him as an advo cate of Spiritualism, but he failed; they never had any use for him. Now he has worked for nearly thirty years for notoriety as an opponent; he has never succeeded in attracting any attention from any others except those who wanted to find words to fill up a q 10ta tion against Spiritualism. As his guns like yours, are all more dangerous at the breech than at the muzzle, those who quote from him generally find out they have made a mistake.

You next make yourself appear, if possible, more ridiculous than ever by changing the Ten Command nents a you pretend you would imagine Spirit uslists would have them. As you be lieve the Ten Compandments are all sbollshed, not one of them binding only as they are re-enacted in the New Testament, your effort makes you appear to one who understands your peculiar the ories, more like building up a man of straw and making an effort to knock it over, than even your former efforts in that direction; that seems entirely unnecessary.

You seem to think Lucifer, the devil and Satan, all one; which shows that you partake of the ignorance of the average unreading Christian. You say:

Then it would be emigently proper for such as observe the Ten Command ments of Spiritualism to imitate the example of L'zzle D ten, a celebrated trance lecturer, and pray to the devi'. She opened a prayer as follows: "O Lucifer! thou son of the morning, who fell from thy high estate and whom mortals are prone to call the embodiment of evil, we lift up our voices to

Satan evidently has a great desire and ambition to be worshiped, for he made the Savior the offer of all the kingdoms of the arth, if he would fall down and worship him.

Lizzie Doten did pray to Lucifer, but did she pray to an evil one? No, she prayed to one "whom mortals are prone to call the embodi nent of all evil." The meaning of the word lucifer, a word which by the way does not occur in the Bible, is light bearer. Now, if you had read that prayer instead of the brief quotation which you take at secondhand from an enemy, you would have found that she was praying for light, for wisdom, and for purity. To whom should she pray for light if not to the bearer of all light? When you try to limit Miss Daten's knowledge by your ignorance, you make a very serious

My dear brother, what would you do ond-hand, of Eld. Waggoner's "Natura and Tendency of Modern Spiritualism," or Eld.Grant's "Spiritualism Unveiled?" Those pamphlets supply you, either at first or second hand, with all the ammunition you use in your battle against the truth.

You next quote and comment as follows: "A. B. Child, one of the most popular Solritualist authors, wrote a book called 'Christ and the People.' It was highly endorsed by Hull's Monthly Clarion, May, 1886 In the book he says: The present laws of marriage will be abandoned, . . . A religion more apiritual will be acknowledged. . . . This re-ligion is simply desire."

Permit me to offer a few brief com-ments on the above. In the first place I must say the prophecies in it are much more largely fulfilled than the writer anticipated would have been in so short a time. The book was written, I think,

D(

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years after the quotation was made not published after 1866.) The then 'present marriaga lawa" have all been abandoned or so changed as to be hard ly recognizable. At that time, in many States, the law permitted a man to whip his wife; the woman could hold no proper y could not sue or be sued. Raligion to day does not consist half so much in forms and ceremonies as it did at that time. "A religion more spiritu a!" is almost universally acknowledged. This thing will go on until every desire will be "pure and holy," then no matter what the desire is it will be the 'relig ion of the soul." If you had obtained the whole of the quota lon you pretend to quote and had placed the author's words where you put the periods to signify that something has been left out, you and your readers could have understood the matter better. Not having the book with me I can not supply the omitted parts.

Now, you say this is simply exalting lust, passion, appetite to the highest position of religion. I emphatically deny it. It is bringing the man up to where every appetite will be governed by purity -by what is called religion One having so little spirituality as your book indicates you possess, would not be expected to comprehend this. For this you are not to blame. Your misfortune is that you try to make your ignorance a standard of knowledge Now rest; other rods are in pickle for you.

Free thought is the mother of civilization. Spiritualism exemplifies this in fullest measure, for it frees the mind from fear and superstition, and makes the soul happy. The LIGHT OF TRUTH is its medium. Send your friends a sample copy.

Looked Ahead.

To the Editor of LIGHT OF TRUTH.

I very much appreciate "Glimpses of Spiritualism in Other Lands," etc., by Paul Avenel. Thanks to him of all my soul. It is just the thing I was craving for. I used to take La Revue Spirite for years and other spiritualistic publica tions of Europe, but since our "hard times" here I had to discontinue, and thus found myself cut off from the res of the world. Mr. Avenel's remarkchout the French spirits etc. are very correct. I became a Spiritualist about twenty years ago through the fly-books of Allan Kardec, which I used to call his Pentateuch. Hisother remarks about Sully Prudhome are very sensible too. I was born and raised in the giron of the Roman Catholic Church by very devout, plous paren s, while two cousins, cures, and many others of my fami y were employed by the clergy and the Church. No wonder I still feel some stings, and understand, Prudhomme. Renan, and others. But thank God and his good angels, I learned to look ahead, leaving behind the lifeless niches of the past. The whole expose of Paul Avenel is a rare treat to me.

ISADORE PLAQUET.

Written for the LIGHT OF TRUTH.

A Strange Phenomenon.

Will some student in physiology ex plain the cause and give a reason for the facts that follow?

At twenty five years of age a person who is now near seventy had a habit of for material to fight Spiritualism if you biting the finger nads in place of resort had not got hold, either at first or sec- ing to knife or scissors when trimming was required; the teeth were also used for scraoing the nails instead of using a file. This scraping process left longitudinal scratches, or creases, running the whole length of the nails. It has been more than thirty years since the practice was discontinued, but, to day, the nalls show the teeth marks as dis tinctly as ever Some eight years ago one of these nalls was torn from the finger by being caught in machinery. The new nall is clearly and distinctly marked on the old lines. About a year ago this party lost a thumb nail by a stroke from a hammer. Talanail, like the other, is perfect, except for marks of teeth that mar its entire length.

C. H MERRY.

We rise to the light as we lead others to the height we have attained. Remailing a copy of the LIGHT OF TRUTH in 1864 or 5 (Hull's Monthly Clarion was to a friend is a good beginning.

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D

I always regarded Mr. Randolph as in some respects a very able, though excentric and in some particulars an insane man. I know no Spritual st who regarded him otherwise. For the reason above stated I never quoted from him; and for the same reason, Spirit malists who understood him always let him alone. He tried for a few weeks to renounce spiritualism, but when heloaded his guns too heavy the church loaded his guns too heavy the church would not use him for anything else than a cats paw, so he renounced them and again called himself a Spiritualist. He then wrote a new book called 'Dealings with the Dead." In that he made a clight attempt to harmonize his cona slight attempt to harmonize his con

a slight attempt to harmonize his contradictory positions.

Dr.?! W. B. Potter, who you next quite, tried for years to get Spiritualists to notice and boost him as an advocate of Spiritualism, but he failed; they never had any use for him. Now be has worked for nearly thirty years for notoriety as an opponent; he has never appeared of in a treating any attention. succeeded in a tracting any attention from any others except those who wanted to find words to fill up a quota wanted to and words to all up a q tota tim against Spiritualism. As his guns like yours, are all more dangeries at the breech than at the muzzle, those who mote from him generally find out

they have made a mistake.

You next make yourself appear, if possible, more redictions than ever by changing the Ten Command uents ayou pretend you would imagine Spirit uslies would have them. As you be lie to the Ten Commandments are all liere the Ten Com nandments are all abolished, not one of the n binding only as they are re-enasted in the New Testament, your effort makes you appear to one who understands your peculiar the ories, more like building up a man of straw and making an effort to knock it over, than even your former efforts in that direction; that seems entirely unnecessary.

Tog seem to think Lucifer, the devil and Satan, all one; which shows that you partake of the Ignorance of the av erage unreading Caristian. You say:
Then it would be eminently proper

for such as observe the Ten Com nand ments of Spiritualism to imitate the ex ample of Lizzie Daten, a celebrated trance lecturer, and pray to the devi. She opened a prayer as follows: "O Lucifer! thou son of the morning, who fell from thy high estate and whom mortals are prone to call the embodi-ment of evil, we lift up our voices to

Satan evidently has a great desire and ambition to be worshiped, for he made the Savior the offer of all the kingdoms of the sarth, if he would fall down and worship him.

Lizzie Doten did pray to Lucifer, but did she pray to an evil one? No, she prayed to one "whom mortals are prone to call the embodinent of all evil." The meaning of the word lucifer, a word which by the way does not occur in the meaning of the word luctier, a word which by the way does not occur in the Bible, is light bearer. Now, if you had read that prayer instead of the brief quotation which you take at second-hand from an enemy, you would have found that she was praying for light, for wisdom, and for purity. To whom should she pray for light if not to the bearer of all light? When you try to bearer of all light? When you try to limit Miss Daten's knowledge by your

dear brother, what would you do for material to fight Spiritualism if you had not got hold, either at first or sec-ond-hand, of Eld. Wasginer's "Natura and Tendency of Modern Spiritualism." or Eld.Grant's "Spiritualism Unveiled?" Those pamphlets supply you, either at first or second hand, with all the ammunition you use in your battle against truth.

ign rance, you make a very serious

mistake.

Y an next quote and comment as fol-ws: "A. B. Cuild, one of the most poplows: "A. B. Child, one of the most popular Spiritualist authors, wrote a book called 'Christ and the People.' It was highly endorsed by Hull's Monthly Clarion, May, 1886 In the book he says: 'The present laws of marriage will be abandoned, . . A religion more spirit ual will be ach nowledged. . . This re

ligion is simply desire."

Permit me to offer a few brief comments on the above. In the dest place I must say the prophecies in it are much more largely fulfiled than the writer anticipated would have been in so short a time. The book was written, I think, in 1964 or 5 (Hull's Monthly Clarion was

years after the quotation was made which you take no: from him but from "present marrisge laws" have all been those who lived to regret ever using them.

I always regarded Mr. Randolph as in States, he law permitted a man to whip States, the law permitted a man to whip his wife; the woman could hold no properly, could not sue or be sued. Ruligion to day does not consist half so much in forms and ceremonies as it did at that time. "A religion more spiritual" is almost universally acknowledged. This thing will go on until every desire will be "pure and holy," then no matter what the desire is it will be the 'religion of the soul." If you had obtained the whole of the quotation you pretend to quote and had placed the author's words where you put the periods to signify that something has been left out, you and your readers could have understood the matter better. Not having the book with me I can not supply the omitted parts.

ing the book with me I can not supply the omitted parts.

Now, you say this is simply exalting lust, bassion, appetite to the highest position of religion. I emphatically ceny it. It is bringing the man up to where every appetite will be governed by purity—by what is called religion One having so little spirituality asyour book indicates you possess, would not be expected to comprehend this. For this you are not to blame. Your misfortune is that you try to make your ignorance a standard o' knowledge Now rest; other rods are in pickle for you. pickle for you.

Free thought is the mother of civiliration. Spiritualism exemplifies this in fullest measure, for it frees the mind from fear and superstition, and make the soul happy. The LIGHT OF TRUTH is its medium. Send your friends a sample copy.

Looked Ahead.

To the Editor of LIGET OF TRITE.

I very much appreciate "Gil upses of Spiritualism in Other Lands," etc., by Paul Avenel Thanks to him of all my soul. It is just the thing I was craving for. I used to take La Reme Spirite for years and other spiritualistic publications of Europe, but since our "hard times" here I had to discontinue, and thus found myself cut off from the resoft the world. Mr. Avenel's remarkthas found myself cut off from the res of the world. Mr. Avenel's remarkabout the French spirits etc. are very correct. I became a Spiritualist about twenty years ago through the five books of Alian Kardec, which I used to call his Pentateuch. His other remarkabout Sully Prudhome are very sensible too. I was born and raised in the giron of the Bonan Catholic Church by very devout, clous parents, while two cousins, curse, and many others of my family were employed by the clergy and the ly were employed by the clergy and the church. No wonder I sill feel some stings, and understand, Prudbomme Renan, and others. But thank God and his good angels, I learned to look ahead, leaving behind the lifeless niches of the past. The whole expose of Paul Avenel is a rare treat to me

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